

SRI VENKATESWARA UNIVERSITY

LIBRARY

ACC NO.

003469



E

CALL No. 22.

TIRUPATI

FOREWORD

The aim of this work is to show how Manu's Code is not detrimental to individual or national or universal interests as represented by a new and destructive school of thought and action, one of whose leaders went so far as to speak about Manu the Enemy of Man, but is one of the greatest of the world-books and one of the choicest products of the Hindu genius and is conducive to individual and national and universal interests. Every great leader in every department of thought and action in India has declared how Manu is our national guide, philosopher and friend. The Veda itself says that what Manu declares is medicine for the Soul (यद्वै किञ्चिन्मनुर्वदत्तद्भेषजं). The Ramayana refers to him. Kalidasa speaks of आमनोर्वर्त्मनः (the way trodden from Manu forwards). All our lawgivers give him the place of honour. Even foreign students of our culture have spoken of him in terms of high veneration. If the modern Hindus study his Code with care and act up to it, national prosperity and greatness are bound to come back to us once again. Nay, the complicated problems of the modern world will attain an easy solution if he is understood and allowed, as he is the

“ Friend of all, in every age,
In every clime ”.

MADRAS, }
14th July 1935.

K. S. RAMASWAMI SASTRI.

Manu the Friend of Man.

CHAPTER I.

THE WORLD'S HOMAGE TO MANU.

Though Manu's Code has not of late received in modern India that meed of appreciation and admiration and homage and obedience which it eminently observes, a dispassionate and disinterested study of it will show to us how it is a civilised code of law and ethics and civics and politics and how it contains the best means of happiness here and hereafter. Dr. Robertson observes well: "With respect to the number and variety of points the Hindu Code considers it will bear a comparison with the celebrated Digest of Justinian, or with the systems of jurisprudence in nations most highly civilised. Whoever examines the whole work cannot entertain a doubt of its containing the jurisprudence of an enlightened and commercial people. Whoever looks into any particular title will be surprised with a minuteness of detail and nicety of distinction which, in many instances, seem to go beyond the attention of European legislation". Ancient Indian thinkers—nay, most of the modern Indian thinkers as well—have valued highly the Code of Manu. The Veda declares: **यद्वै किञ्चिन्मनु-
रवदत्तद्वेषजं** (whatever Manu has declared is a medicine for the soul). Sri Krishna declares in the Gita that the Manus are His mind-born children. Ancient Indian literature is full of reverence for Manu. The other Smriti writers acknowledge his supreme authority. Kalidasa says about King Dilipa that the monarch pursued the path paved by Manu and that the subjects of the king did not swerve one inch from it but followed in the wake of the king as chariot wheels follow a charioteer. Though modern India—especially modern South India—rebels against the authority of Manu in one of its petulant moods, such rebelliousness cannot and does not detract from the value

of the Code. It is yet the source of all auspiciousness to in general and to Hindus in particular. Whatever seems crude or despotic in it to modern eyes can be easily understood if it is seen with the eye of sympathetic understanding. Whatever portion of it may have fallen into desuetude, there is even to day in it a living body of vital and valuable laws, using the term law in its widest sense i.e., injunctions conducive to human welfare in all fields of human activity and in all branches of human life.

Manu has in fact suffered more from his friends than from his foes. His followers have not cared to broadcast his views and present them in the most attractive light. Others have neither cared to follow him or to spread his gospel. The secretiveness which has almost killed Yoga and Mantra Shastras and depressed the free development of philosophy has been the bane here as well. It is no doubt true the truth suffers by imparting it to the unfit and the unwise. But it suffers even more by injudicious—nay, even culpable—secretiveness.

Manu expressly says that the Law should not be revealed to any one who does not seek to know it or who asks for it improperly and without faith and devotion, and that the wisest knower of the law should merely quietly do his duty in life as if he were a dumb man.

नापृष्टः कस्य चिद्वुयान्नचान्यायेन पृच्छतः ।
जानन्नपि हिमेधावी जडबल्लोक आचरेत् ॥

(II, 110).

He who demands the declaration of Dharma and he who declares the Dharma in an unrighteous way (Adharma), either come to grief or come to blows (II, III). How true this is and how often do we see this truth exemplified in actual life!

But what shall we say of those learned men we go about after sealing up their knowledge and declaring that there are none fit to learn and who impose selfish and egotistical conditions of an unbearable character upon those who have the misfortune to seek for instruction from them under the influence of an inner urge to know the true knowledge of which they

man of learning is not the owner but only a trustee unto the future generations? Manu says that a son of the teacher of the learned man, a man who does service and seeks knowledge, a man who gives another branch of knowledge, a Dharmik man, a pure man, a friend, a man capable of receiving and retaining knowledge, a man who gives wealth, a man who wishes well to all, and a relative should be righteously taught the sacred lore.

आचार्यपुत्रः शुश्रूषुर्ज्ञानदो धार्मिकः शुचिः ।

आप्तः शक्तोऽर्थदः साधुः स्वोऽध्याप्या दशधर्मतः ॥

(II, 109).

CHAPTER II.

MANU ON LIFE, ITS ORIGIN, EVOLUTION AND GOAL.

Among the most interesting portions of Manu Dharma Sastra are his declarations about the origin, evolution and goal of life. In a famous passage he points out how from circumambient darkness—undifferentiated, chaotic and amorphous—arose this shining cosmos by the will of Shri Narayana.

आसीदिदं तमो भूतमप्रज्ञातमलक्षणम् ।

अप्रतर्क्यं मविज्ञेयं प्रसुप्तमिव सर्वतः ॥

ततः स्वयंभूर्भगवानव्यक्तोव्यञ्जयन्निदम् ।

महाभूतादि वृत्तौजाः प्रादुरासोत्तमोदः ॥

(I, 5, 6).

This seed of cosmic life is referred to as the golden egg which is only a figurative way of describing the new play of law and light and love characterising the cosmos as differentiated from the chaos. The great Kulluka in his gloss on Manu says: हैममिव हैमं शुद्धिगुणयोगाच्चतु हैममैव (like gold because of its purity and brightness and not made of gold). The Supreme Iswara became Brahma and created and vivified the universe and became its Immanent Power and its Ruler.

Manu then proceeds to describe how the cosmic evolution was launched on its course by Divine will and how it developed in course of time. The innumerable souls waiting the command of God to attain embodiment and work out their Karma and attain God came forth at his bidding and attained such embodiments as their *Karma* justified and as was required by his *Sankalpa* (fiat). In a striking and poetic passage Manu says that appropriate physical embodiments sought the reincarnating souls as at the approach of the spring the appropriate blossoms shine out from various trees and as similar phenomena occur when other seasons arrive.

यथर्तुलिगान्यृतवः स्वयमेवर्तुपर्यये ।
स्वानिस्वान्यभिपद्यन्ते तथा कर्माणि देहिनः ॥

(I, 30).

Manu further points out how He created by his will (मानससंकल्प) the Prajapathis and Manus as his co-operative creators, and how these brought into existence the entire variety of created and embodied beings. These details are out of place in a brief sketch like this, the object of which is to be a signpost to Manu rather than a full exposition of Manu. One great idea is however worth remembrance because it is thoroughly modern and even ultra-modern and is the basis on which rests the great work of Sir Jagadischandra Bose. Manu points out how the vegetable world is pulsating with life and consciousness and feels pain and pleasure.

तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।
अन्तःसंज्ञा भवन्त्येते सुखदुःख समन्विताः ॥

(I, 49).

Manu then teaches how the Lord, having set the universe on its evolutionary course, does not interpose every now and then upsetting His own law. The universe is guided by Law which means the world-order (*Rita*), till the shadow of dissolution falls on the face of creation and the weary souls are gathered into the bosom of the Eternal till they are launched

forth again on the world-old quest of God-realisation. The process is described by Manu in the expressive phrase **कालं कालेन पीडयन्** । (1, 51) The cause of creation is the Lord's *Leela* (sport). He gives embodiments to souls according to their Karma out of grace (Kripa) to enable them to work out their salvation.

After teaching these precious and secret truths, Manu disappeared from amidst the sages after commanding the sage Bhrigu to expound the law (Dharma) in detail to them and through them to the world. Bhrigu then taught the course of Time by describing the *yugas*. These *yugas* are Time-divisions as well as variations of cosmic tendencies. In each age human powers and traits and tendencies differ; the average longevity of life varies; and the duties of life also vary in a considerable measure. But we must clearly realise that in all *yugas* all are eligible for salvation. Great and stupendous sinners and sins prevailed also in the earlier and purer *yugas* (Krita, Treta and Dwapara *yugas*). Great and saintly men and woman who were *Bhaktas* and *Jnanis* were born in this *Kali yuga*, Manu says :

वेदोक्तमायुर्मर्यानामाशिषश्चैव कर्मणाम् ।
फलन्यनुयुगं लोके प्रभावाश्च शरीरिणाम् ॥

(I, 84).

Manu lays down in distinct terms that the most spiritual portion of the world is *Āryāvārtha* which lies between the Himalayas and the Vindhya and from sea to sea, and that even there the portion between the holy rivers Saraswathi and Drishadwati is specially sacred and is called *Brahmā-vartha*.

आसमुदात्तुवै पूर्वा दास मुदात्तुपश्चिमात् ।
तयोरेवान्तरं गिर्यो रार्यावर्तं विदुर्बुधाः ॥
सरस्वती दृषद्वत्योर्देव नद्योर्यदन्तरम् ।
तदेवनिर्मितं देशं ब्राह्मावर्तं विदुर्बुधाः ॥

(II, 22, 17).

Kulluka adds in his gloss that *Aryavarta* is so called because *Aryas* are born there again and again. **आर्या अत्रावर्तन्ते पुनः पुनरुद्भवन्ती त्यार्यावर्तः ।**

The purposes and aims of life are clearly stated by Manu in a manner which shows how he commanded men to be practical and to do their duty by the world before they turned towards the joys of the other world and towards the bliss of self-realisation. He says that though some teachers assert Dharma and Artha as the real aims of life as they lead to enjoyment (Kâma), and other teachers exalt Kâma and Artha as they are the sources of pleasure, and others exalt Dharma as the real cause of Artha and Kâma, and others exalt wealth as the source of Dharma and Kâma, the real aims are Dharma Artha and Kâma. so far as those who seek enjoyment are concerned, For those who seek liberation, moksha is stated by him in chapter VI to be the true aim of life (Purushartha).

धर्मार्था बुध्यते श्रेयः कामार्थौ धर्म एव च ।

अर्थ एवे ह वा श्रेयः त्रिवर्ग इति तु स्थितिः ॥

(II, 224).

Manu teaches that the diversities of life are due to diversities of Karma. He shows how life is vitiated by separation from what we hold dear, by the invasion of what is disagreeable, by senility, by diseases and by torments in hell. He clearly teaches also the doctrine of metempsychosis. He lays down that sin (adharma) leads to suffering and sorrow while righteousness (dharma) leads to happiness.¹ He says that the

¹ अवेक्षेत गतिर्नृणां कर्म दोषसमुद्भवाः ।

निरयेश्चैव पतनं यातनाश्चयमक्षये ॥

विप्रयोगं प्रियैश्चैव संयोगं च तथाऽप्रियैः ।

जरया चाभिभवनं व्याधिभिश्चोपपीडनम् ॥

देहादुत्क्रमणं चास्मात्पुनर्गर्भे च संभवम् ।

योनिकोटिसहस्रेषु सृतीश्चास्यान्तरात्मनः ॥

अधर्मप्रभवं चैव दुःखयोगं शरीरिणाम् ।

धर्मार्थप्रभवं चैव सुखसंयोगमक्षयम् ॥

(VI, 61 to 64).

higher and the middling and the lower states of being in successive births are due to virtuous and vicious thoughts and acts and deeds. The three evil mental acts are covetousness, thinking evil to others, and scepticism and materialism. The four evil verbal acts are cruelty in speech, falsehood, talebearing and gossip. The three evil physical acts are theft, injury, and adultery. For the evil mental acts the punishment is mental; for the evil verbal acts the punishment is verbal; and for the evil physical acts the punishment is physical. The result of physical evils is a vegetable birth; the result of evils of tongue is birth as birds and animals; and the result of mental evils is birth in a low caste. Auspicious acts lead to becoming a god in heaven; mixed acts lead to a human life; and inauspicious acts lead to lower births.¹

¹ शुभाशुभफलं कर्म मनो वाग्देहसंभवम् ।
 कर्मजागतयोनृणा मुत्तमाधममध्यमाः ॥
 तस्येह त्रिविधस्यापि अधिष्ठानस्य देहिनः ।
 दशलक्षण युक्तस्य मनोविद्यात्प्रवर्तकम् ॥
 पर द्रव्येष्वभिध्यानं मनसानिष्ठचित्तनम् ।
 वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥
 पारुष्यमनृतं चैव पैशून्यं चापि सर्वशः ।
 असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥
 अदत्तानामुपादानं हिंसा चैवाविधातनः ।
 परदारोपसेवाच शारीरं त्रिविधं स्मृतम् ॥
 मानसं मनसैवायमुपभुंक्ते शुभाशुभम् ।
 वाचा वाचा कृतं कर्म कायेनैव चकारिकम् ॥
 शरीरजैः कर्मदोषै र्यातिस्थावरतां नरः ।
 वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ॥
 शुभैः प्रयोगैर्देवत्वं व्यामिश्रैर्मनुषो भवेत् ।
 अशुभैः केवलैश्चैव तिर्यग्योनिषु जायते ॥

He is called the Tridandi who subdues the evil tendencies of his mind and speak and body. By such subduing of evil tendencies and by controlling lust and anger a man attains true perfection.

Manu teaches that for living a life in hell as the result of predominance of Adharma, a suitable embodiment is obtained from the elements. That body is cast off after the punishments in hell are endured. After such punishment and purification in hell, the soul attains embodiment on earth. Similarly a heavenly body is got as the result of predominance of Dharma.

वाग्दण्डोऽथमनो दण्डःकाय दण्डस्तथैव च ।
यस्यैते निहिता बुद्धौ त्रिदण्डी ति स उच्यते ॥
त्रिदण्डमेतन्निक्षिप्य सर्व भूतेषु मानवः ।
कामक्रोधौतु सम्यम्यः ततः सिद्धिं नियच्छति ॥
पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम् ।
शरीरं यातनार्थीयमन्यदुत्पद्यते ध्रुवम् ॥
तेनानुभूयतायामीः शरीरेणेहयातनाः ।
तास्वैव भूतमात्रासु प्रलीयन्ते विभागशः ॥
सोऽनुभूयासुखोदकान्दोषान्विषयसङ्गाजान् ।
व्यपेतकल्मषोऽभ्येतितावेवोभौमहोजसौ ॥
यद्याचरति धर्मं सप्रायशोऽधर्ममल्पशः ।
तैरेवचावृतो भूतैः स्वर्गे सुखमुपाश्रुते ॥
यदितुप्रायशोऽधर्मं सेवते धर्ममल्पशः ।
तैर्भूतैः सपरित्यक्तोयामीः प्राप्नोतिः यातनाः ॥

(XII, 10, 11, 16, 17, 18, 20, 21).

Manu says further that we have got three *gunas* viz. *Sattva* - *rajas*, and *tamas*. The predominance of one or other of the *gunas* determines our mentality and our actions. The *Sattva* *guna* has as its elements knowledge and delight. The *Rajo* *guna* has as its elements desire and hate and pain. The *Tamo* *guna* has as its elements inertia, indolence and sleep. (Chap. XII, 26 to 99). The traits of *Sattva* *guna* are vedic study, austerity,

knowledge, control of the senses, virtuous acts, and self-realisation. The traits of *Rajo Guna* are motived action, lack of courage, resort to unrighteous acts, and love of the objects of the sense. The traits of *Tamo guna* are avarice, sleepishness, fear, cruelty, tale-bearing, giving up Achara, mendicancy, and negligence in regard to virtues and duties.

वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रिय निग्रहः ।
 धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम् ॥
 आरंभरुचिताऽधैर्यमसत्कार्यं परिग्रहः ।
 विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥
 लोभः स्वप्नोऽधृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता ।
 याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥

(XII, 31 to 3).

If a man desires to do or dose a *Tamasic* act he feels ashamed of it. When he does an act for the sake of great fame and does not feel aggrieved when his act does not bear fruit, that act is a *Rajasic* Act. When he does an act and desires to do it fully as enjoined by the scriptures and he does not feel shame in doing it but rejoices in doing it, that is a *Sattwic* Act. The distinguishing characteristics of *tamās* and *rajas* and *sattwa* are *Kama* (love of enjoyment), *Artha* (love of wealth) and *dharma* (love of righteousness). The three *gunas* lead to birth as gods, birth as men, and birth as lower animals.

यत्कर्म कृत्वा कुर्वंश्च करिष्यंचैव लज्जति ।
 तद्द्वेयं विदुषां सर्वं तामसं गुणलक्षणम् ॥
 येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।
 न च शोचत्यसंपत्तौ तद्विज्ञेयं तु राजसम् ॥
 यत्सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन् ।
 येनतुष्यतिचात्मास्य तत्सत्त्वगुणलक्षणम् ॥
 तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।
 सत्त्वस्य लक्षणं धर्मः श्रेष्ठ्यमेषां यथोत्तरम् ॥

(XII, 35 to 38).

Manu then proceeds to state in detail what acts bring about what embodiments. Low births are due to the indulgence of the senses and to the non-performance of virtuous acts. Manu says that if any member of the four castes falls from his duties, he falls into low births and becomes the slave of his enemies. Evil acts lead to frequent low births, loss of freedom, slavery, death of friends and relations, intimacy with bad men, acquisition of wealth by great labour and loss of it, making friends with difficulty and making enemies easily, incurable senility, diseases, troubles, and death.

इन्द्रियाणां प्रसङ्गेन धर्मस्यासेवनेन च ।

पापान्संयान्तिसंसारानविद्धांसो नराधमाः ॥

(XII, 52).

स्वेभ्यः स्वेभ्यस्तु कर्मभ्यश्च्युता वर्णाह्वनपदि ।

पापान्संश्रित्य संसारान्प्रेष्यतां यान्ति शत्रुषु ॥

(XII, 70).

असकृद्गर्भवासेषु वासं जन्मच दारुणम् ।

बन्धनानि च काष्ठानि परप्रेष्यत्वमेव च ॥

बन्धुप्रियवियोगांश्च संवासं चैव दुर्जनैः ।

द्रव्यार्जनं च नाशं च मित्रामित्रस्य चार्जनम् ॥

जरां चैवाप्रतीकारां व्याधिभिश्चोपपीडनम् ।

क्लेशांश्च विविधांस्तान्स्तान्मृत्युमेव च दुर्जयम् ॥

(XII, 78 to 80).

Manu points out that the entirety of life depends on *daiva* and *Manusha*. *Daiva* is the totality of our good and bad actions in previous births. *Manusha* is our activity in this birth. *Daiva* cannot be calculated and foretold. But *Manusha* is in our hands. It is through it that we must put forth effort. We can by it counteract the tendencies acquired by us in other births and even attain salvation in this life itself.

सर्वं कर्मेदमायत्तं विधाने दैवमानुषे ।

तयोदैवमचिन्त्यं तु मानुषे विद्यते क्रिया ॥

(VI, 205).

CHAPTER III.

MANU'S CONCEPTIONS OF LAW AND ETHICS AND
METAPHYSICS.

Manu's conceptions of law and ethics and metaphysics which in India have not lost their inner unity and harmony as they have elsewhere in the world are of a wonderful clearness and profundity. He points out how desire is the root of human action and how without desire there is no effort (II, 2 to 4). The function of scripture comes in only when we desire to know which are the desires that lead towards purity and dispassion of mind, which alone can lead as to God-love and God-realisation.

तेषु सम्यग्वर्तमानो गच्छत्यमरलोकताम् ।
यथा संकल्पितांश्चेह सर्वान्कामान्समश्नुते ॥

It is hence that we have to know aright the dictates of Dharma. Manu says that Dharma is that auspicious path trodden and sanctioned by men of wisdom who are free from passion and hate.

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत ॥

(II, 1).

He says further that the entire Veda is the source of Dharma, as also the recollection and character and conduct of those who know the Veda, and those alternative courses of action which give satisfaction to the man of goodness and piety, wherever alternative courses of action are permissible to men.

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

(II, 6).

It is therefore clear that we must seek the sources of Dharma in the Sruthis and the Smrithis. Manu says that he who tries to belittle them by flourishes of his

petty logical reason which cannot see beyond the world of the senses must not be admitted into the company of good man.

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्हि मानवः ।
 इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥
 योऽवमन्येत ते मूले हेतुशाखाश्रयाद्विजः ।
 स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥

(I', 9, 11).

Manu points out further that to tread the path of Dharma a man must be free from greed and lustfulness. Those who take to Dharmic acts from greed and lustfulness do not attain the *karma phala* (the fruits of the acts). He says also that the Veda is the supreme source of Dharma.

अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते ।
 धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥

(II, 13).

The pursuit of Dharma is the sole means of auspiciousness here and hereafter and hence Manu stresses again and again the importance of Dharma. He says that Dharma is the source of fame here and heavenly bliss hereafter.

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्हि मानवः ।
 इहकीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥

(II, 9).

Manu lays down that it is from the Vedas that we get our ideals of law and ethics and metaphysics. The Veda is the eternal eye of Pitris, gods and men. It is not man-made. It is difficult of comprehension. The Smritis which go against the Vedas and the sciences whose outlook is perverted are useless and lead to hell. The man-made codes are born and die and are fruitless and false. All creation proceeds from the Veda. It supports every being and all the worlds. By knowing it we can conquer sin and attain God. By Tapas (austerity) we can conquer sin and by Vidya (knowledge) we can attain immortality. Those who read the Veda are higher than those who are

ignorant of the Veda; those who retain and remember it are higher than those who read it; those who know its meaning are higher than those who retain it; and those who act according to it are higher than those who know its meaning. We must know all the instruments of true knowledge *i.e.*, perception reasoning and scripture, if we desire to have purity of Dharma. Only he knows the truth who investigates by reasoning which is consistent with scripture the commandments of the sages. Dharma can be settled only by Parishads (assemblies) of learned and pure men, though few in numbers, and not by mere large concourse of men who have no *Vrathas* (spiritual vows) or *mantras*. If the latter state *Dharma* wrongly in their ignorance, the sin of such utterance goes to them.

पितृदेवमनुष्याणां वेदचक्षुः सनातनम् ।
 अशक्यं चाप्रमेयं च वेदशास्त्रमिति स्थितिः ॥
 या वेदबाह्याः स्मृतयो याश्च याश्च कुदृष्टयः ।
 सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥
 उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित् ।
 तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥
 भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति ।
 विभर्ति सर्वभूतानि वेदशास्त्रे सनातनम् ॥
 यथाजातबलो वह्निर्दहत्यार्द्रानपि द्रुमान् ।
 तथा दहति वेदज्ञः कर्मजं दोषमात्मनः ॥
 अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्योधारिणो वराः ।
 धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥
 तपो विद्या च विप्रस्य निःश्रेयसकरं परम् ।
 तपसा किल्बिषं हन्ति विद्ययाऽमृतमश्नुते ॥
 प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।
 त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥
 आर्षे धर्मोपदेशं च वेदशास्त्राविरौधिना ।
 यस्तर्केणानुसंधत्ते स धर्मं वेदनेतरः ॥

The regulation of daily life is what is known as *Âchâra*-a term which is easily made the butt for the shafts of ridicule by a sceptical and sensual and ease-loving and pleasure-loving age. The round of *acharas* is not really wearisome or all-absorbing; and we must remember that at the beginning of Kaliyuga the minimum of *achara* was reduced to a point beyond which it is irreducible.

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥
आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः संपूर्णफलभाग्भवेत् ॥
एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम् ।
सर्वस्य तपसो मूलमाचारं जगृहुः परम् ॥

(Verses 108-110).

Manu tells us in stirring verses about the imperativeness of *Âchâra* as the source of all auspiciousness. He says further that *Âchâra* leads to long life, pure lineage, prosperity, and beauty, whereas violation of *Âchâra* leads to ignominy, misery disease and premature death.

आचाराल्लभते ह्यायुराचारादीप्सिताः प्रजाः ।
आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥
दुराचारो हि पुरुषो लोके भवति निन्दितः ।
दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥
सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः ।
श्रद्धधानोऽनसूयश्च शतं वर्षाणि जीवति ॥

(IV, 156 to 758).

All the rules of individual life are summed up in one small word Dharma. One who violates the rules of Dharma and is given up to untruth and cruelty can never enjoy happiness here and hereafter. Never should we become fond of Adharma, because it leads to misery. Adharma may net bring results at once just as a pregnant cow yields calves. But it brings late but sure evil results and cuts at the very roots of life. Even if

it seems to succeed for time, retribution is sure and inelitable. Artha (wealth) and Kama (pleasure) which are contrary to Dharma should be given up altogether. Even *Dharmic* acts which give rise to pain in future or which are condemned by the world should be refrained from altogether. We should never allow our senses to seek and have improper gratifications. We should walk in the pure paths of Dharma which were trodden by our noble forefathers.

अधार्मिको नरो यो हि यस्य चाप्यनृतं धनम् ।
 हिंसारतश्च यो नित्यं नेहासौ सुखमेधते ॥
 न सीदन्नपि धर्मेण मनोऽधर्मे निवेशयेत् ।
 अधार्मिकाणां पापानामाशुपश्यन्विपर्ययम् ॥
 नाधर्मश्चरितो लोके सद्यःफलति गौरिव ।
 शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥
 यदि नात्मानि पुत्रेषु न चेत्पुत्रेषु नमृषु ।
 नत्वेव तु कृतोऽधर्मः कर्तुर्भवति निष्फलः ॥
 अधर्मेणैधते तावत्ततो भद्राणि पश्यति ।
 ततः सपत्नाञ्जयति समूलस्तु विनश्यति ॥
 सत्यधर्मार्थवृत्तेषु शौचे चैवारमेत्सदा ।
 शिष्यांश्चशिष्याद्धर्मेण वाग्याहूदरसंयतः ॥
 परित्यजेदर्शकामौ यौ स्यातां धर्मवर्जितौ ।
 धर्मं चाप्यसुखोदकं लोकविकृष्टमेव च ॥
 न पाणिपादचपलो न नेत्रचपलोऽनृणः ।
 नस्याद्वाक्चपलश्चैव न परद्रोहकर्मधीः ॥
 येनास्य पितरो याता येनयाताः पितामहाः ।
 तेन यायात्सतां मार्गं तेन गच्छन्नरिष्यते ॥

(VI, 170 to 178).

We must hence slowly accumulate Dharma as ants build an anthill. This should be done without harm to any one and for our future welfare. Dharma alone is our companion from life to life. One's wife and children and relation stop at the grave. Man is born alone and dies alone and eats in loneliness the fruits of his actions. Dharma alone lead us to God. It is our only real friend and companion.

धर्मं शनैः संचिनुयाद्धर्मीकमिव पुत्तिकाः ।
 परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥
 नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
 न पुत्रदारा न ज्ञातिधर्मस्तिष्ठति केवलः ॥
 एकः प्रजायते जन्तुरेक एव प्रलीयते ।
 एकस्तु भुंक्ते सुकृतं एक एव च दुष्कृतम् ॥
 मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
 विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥
 तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।
 धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥
 धर्मप्रधानं पुरुषं तपसा हतकिल्बिषम् ।
 परलोकं नयत्याशु भास्वन्तं स्वशरीरिणम् ॥

(IV, 238 to 243).

एक एव सुहृद्धर्मो निधनेऽऽप्यनुयाति यः ।
 शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥

(VII, 17).

A very important truth taught by Manu is that ten virtues are essential to all men in all castes and in all stages of life. The status of humanness cannot be attained without them. Without them the performance of the special and graduated duties are of little use. They are self-possession, forgiveness, control of mind, non-covetousness, purity, control of the senses, knowledge of Shastras etc., knowledge of the soul, truth, and non-anger. He says in another verse that non-injury, truthfulness, non-covetousness, purity and control of the senses are the common duties of all men.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
 धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

(VI, 92).

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
 एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥

(X, 63),

Another very important truth taught by Manu is that *Yamas* are even more important than *Niyamas* and that he who follows *Niyamas* and fails in *Yamas* falls into sin. *Yamas* are Brahmacharya, compassion, forgiveness, meditation, truthfulness, softness of speech, non-injury, non-stealing, sweetness of speech, and control of senses. *Niyamas* are bath, silence, fasting, performance of sacrifices, Vedic study, purity etc.

यमान्सेवेत सततं न नित्यं नियमान् बुधः ।

यमान्पतत्यकुर्वाणो नियमान्केवलान्भजन् ॥

(IV, 204).

A very valuable idea contain in Manu is that the king and other men in power should forgive young and old and sickly persons who oppose his wishes and act against their directions, and that he who forgives such actions is glorified in heaven while he who does not so forgive goes to hell.

क्षन्तव्यं प्रभुणा नित्यं क्षिपतां कार्थिणां नृणाम् ।

बालवृद्धातुराणां च कुर्वता हितमात्मनः ॥

यः क्षिप्तो मर्षयत्यार्तैस्तेन स्वर्गे महीयते ।

यस्त्वैश्वर्यान्न क्षमते नरकं तेन गच्छति ॥

(VIII, 312, 313).

A great truth taught by Manu is that we must learn as far as possible to be self-dependent. Self-dependence is bliss; other-dependence is misery. We must be always doing acts which increase the joy and auspiciousness and welfare of the soul.

यद्यत्परवशं कर्म तत्तद्यत्नेन वर्जयेत् ।

यद्यदात्मवशं तु स्यात्तत्तत्सेवेत यत्नतः ॥

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।

एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥

यत्कर्म कुर्वतोऽस्य स्यात्परितोषोऽन्तरात्मनः ।

तत्प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥

(IV, 159 to 161).

Purity has always been prized in India, and Manu lays the highest emphasis on purity *i.e.* both external and internal purity. He says that knowledge of God, austerity, fire, pure food, pure earth, purity of mind, water, cowdung-cleaning, air, sacrifices, sun, and time are means of purification. He emphasises the need of purity in the acquisition of wealth. He says that learned men are purified by a forgiving disposition, that doers of evil acts are purified by gifts, that committers of secret sins are purified by *japa*, and that knowers of Vedas are purified by austerity. He says further that the body is purified by water, that the mined is purified by truthfulness, that the embodied soul is purified by study and benance and that the steadfast mined is purified by finowledge of Truth.

ज्ञानं तपोऽग्निराहारो मृन्मनो वार्युपाञ्जनम् ।
वायुः कर्मर्ककालौ च शुद्धेः कर्तृणि देहिनाम् ॥
सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
योऽर्थे शुचिर्हि स शुचिर्नमृद्धारिशुचिः शुचिः ॥
क्षान्त्या शुद्ध्यन्ति विद्वांसो दानेनाकार्यकारिणः ।
प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥
अङ्घ्रिर्गात्राणि शुद्ध्यन्ति मनः सत्येन शुद्ध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुद्ध्यति ॥

(V, 105, 106, 108, and 109.

CHAPTER IV.

MANU'S LAWS OF INDIVIDUAL LIFE.

The emphasis laid by Manu on the regulation of individual life and on the need for *samskaras* is explained by himself as due to the need for fitting the body to be a receptacle for Brahma Vidya. This body is given to us by our parents and is our predestined instrument due to our *karma*. Its defects due to heredity have to be remedied by Samskarās. It has not only to achieve this negative good but also a positive blessing. We must have not only a sane mind in a sane body but a pure mind

in a pure body. We can attain this supreme desideratum only by Vedic study, by vows, by oblations, by proper and fruitful family life, and by sacrifices.

गार्भे हौमैर्जातकर्म चौडमौञ्जीनिबन्धनैः ।
 वैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥
 स्वाध्यायेन व्रतैर्हौमैस्त्रैविद्येनेज्यया सुतैः ।
 महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥

(II, 27, 28.)

It is not possible to go into a detailed description of all the *Samskaras* in this brief book which aims only at being a reasoned and suggestive and scientific and modern introduction to the eternal *Manu Dharma Sastra*. The main sacraments are *Garbhadana* (*nuptial*)), *Pumsavana*, *Seemantha*, *Jatakarma* (birth sacrament), *Namakarna* (naming), *Annaprasana* (first sacramental taste of food), *choula*, (tonsure) *Upanayana* (investiture with the sacred thread), and *vivaha* (marriage). In regard to the naming of women, *Manu* says that the names should be easy and soft to utter, sweet of sound and clear in sense, auspicious, and ending in a long vowel e.g. *Yasoda devi*.

स्त्रीणां सुखोद्यमकूरं विस्पष्टार्थं मनोहरम् ।
 मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥

(II, 331).

So far as *upanayana* is concerned, it is the most important of all the sacraments for the twice-born, for it is the indispensable pre-requisite for Vedic study. *Manu* says that the proper *upanayana* age is the 8th, the 11th and the 12th year after conception for Brahmins, Kshatriyas and Vaisyas respectively, the major limit being 16, 22, and 24. Minute injunctions are laid down by him as to which thread should be used, what should be the grass for *mownji* (zone), what should be the length of the *Danda* (the stick to be held by Brahmacharis, etc. He says also) how the initiates should beg alms (*Bhiksha*), how they should eat their food, how they should perform *Âchamana* (sipping water), how they should make obeisance to their *gurus*, etc. The first things to teach are purity, *âchâra*, fire-worship and *sandhya*-worship.

उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः ।
आचारमग्निकार्यं च सन्ध्योपासनमेव च ॥

(II, 69.)

Among the duties of individual life, the most important or Brahmins is the duty of waking during the last *yama* (1½ hours) before sunrise and doing the acts needed for physical cleanliness and performing *sandhya* worship. The Rishis (sages) attained long life and wisdom and fame and radiance by *sandhya* worship.

ब्राह्मे मुहूर्ते बुध्येत धर्मार्थौ चानुचिन्तयेत् ।
कायक्लेशाश्च तन्मूलान्वेदतत्त्वार्थमेव च ॥
उत्थायावश्यकं कृत्वा कृतशौचः समाहितः ।
पूर्वां संध्यां जपंस्तिष्ठेत्स्वकाले चापरां चिरम् ॥
ऋषयो दीर्घसंध्यात्वादीर्घमायुरवाप्नुयुः ।
प्रज्ञां यशश्च कीर्तिं च ब्रह्मवर्चसमेव च ॥

(IV 92, to 94).

In regard to *Sandhyavandana* Manu enjoins the performance of the morning *Sandhya* standing till the sun's orb is seen, and of the evening *sandhya* sitting till the stars appear.

पूर्वां संध्यां जपंस्तिष्ठेत्सावित्रीमर्कदर्शनात् ।
पश्चिमां तु समासीनः सम्यगृक्षविभावनात् ॥

(II, 101).

Manu has laid down that it is much more important to have a pure life leavened by Gayathri alone than to have encyclopaedic religious knowledge without purity of life.

He says further that even three Pranayamas properly performed amount to supreme penance.

सावित्रीमात्रसारोऽपि वरं विप्रःसुयन्त्रितः ।
नाययन्त्रितस्त्रिवेदोऽपि सर्वाशी सर्वविक्रयी ॥

(IV, 118).

प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत्कृताः ।
व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमं तपः ॥

(V, 707).

Thus the performance of *sandhya* and the study of the Vedas are among the most important daily duties for Brahmins. Manu lays down minute injunctions as to the days on which the Vedas should be studied and the days when they should not be studied. He says that every one should do auspicious acts and control his senses and perform *japa* (meditation) and *homa* (sacrifice) and that such a person will never fall but will rise in life. Such a man who lives a life of vedic study and purity and austerity will have the clear vision which will disclose his past births to him. He will then strive further in the path divine and attain the highest bliss and auspiciousness.

मङ्गलाचारयुक्तः स्यात्प्रयतात्मा जितेन्द्रियः ।

जपेच्च जुहुयाच्चैव नित्यमग्निमतन्द्रितः ॥

मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम्

जपतां जुह्वतां चैव विनिपातो न विद्यते ॥

वेदमेवाभ्यसेन्नित्यं यथाकालमतन्द्रितः ।

तं ह्यस्याहुः परं धर्मं उपधर्मोऽन्य उच्यते ॥

वेदाभ्यासेन सततं शौचेन तपसैव च ।

अद्रोहेण च भूतानां ज्ञातिं स्मरति पौर्विकीम् ॥

पौर्विकीं संस्मरज्ज्ञातिं ब्रह्मैवाभ्यसते पुनः ।

ब्रह्माभ्यासेन चाजस्रमनन्तं सुखमश्नुते ॥

(IV, 145 to 149).

In regard to speech, Manu says that we should speak true and pleasant things and not unpleasant truths or pleasant lies. The forbidding of statement of unpleasant truths relates to unpleasant and true news such as the death of a son and not to unpleasant and true rules of morality.

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रित्यम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

(IV, 138).

Manu says that every man should always strive to acquire and then to preserve what is acquired and then augment his resources and eventually spend his wealth on worthy men and objects.

अलब्धं चैव लिप्सेत लब्धं रक्षेत्प्रज्ञतः ।
 रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निक्षिपेत् ॥
 एतच्चतुर्विधं विद्यात्पुरुषार्थप्रयोजनम् ।
 अस्य नित्यमुनुष्ठानं सम्यक्कुर्यादतन्द्रितः ॥

(VII, 99, 100).

Manu lays down that sacrifices (Istha) and charitable acts such as digging tanks and wells, planting gardens, etc.) should be done with faith. Gifts should be given to fitting persons and with faith. Such gifts do good to giver and receiver and are twice blessed. The receiver should not be proud of his purity or learning nor should the giver trumpet his liberality.

श्रद्धयेष्टं च पूर्णं च नित्यं कुर्यादतन्द्रितः ।
 श्रद्धाकृते ह्यक्षये ते भवतः स्वागतैर्धनैः ॥
 दानधर्मं निषेवेत नित्यमैष्टिकपौर्तिकम् ।
 परितुष्टेन भावेन पात्रमासाद्य शक्तितः ॥
 न विस्मयेत तपसा वदेदिष्ट्वा च नानृतम् ।
 नार्तोप्यपवदेद्विप्रात्र दत्त्वा परिकीर्तयेत् ॥

(IV, 226, 227, 236).

Manu teaches further that we should always refrain from quarrelling with priests, relations, guests, young men, old men, sickly persons, doctors and relations and father and mother and sister and brother and wife and children and servants. Even if they speak harshly to us, we should forgive them and be kind to them.

ऋत्विक्पुरोहिताचार्यैर्मातुलातिथिसंश्रितैः ।
 बालवृद्धातुरैर्वैद्यैर्ज्ञातिसंबन्धिवान्धवैः ॥
 मातापितृभ्यां जामीभिर्भ्रात्रा पुत्रेण भार्यया ।
 दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥
 तस्मादेतैरधिक्षिप्तः सहेतासंज्वरः सदा ॥

(IV, 179, 180, 185).

The need for reverence for elders has always been emphasised in India. No other country in the world has taught and practised this virtue so well. Manu says that if a young man sits in the presence of his elders his vital powers rise from his body,

that those powers return to him only when he rises and bows to the elders, and that to him who shows reverence for elders, there comes a daily access of life, learning, fame and energy.

उर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।
 प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते ॥
 अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
 चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥

(II, 120, 121.)

Manu further points out what is the ascending order of reverence. Legitimate wealth, kinship, age, virtue and wisdom form the ascending order of reverence. Each later qualification is superior to the earlier qualification as title to respect.

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।
 एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥

(Chapter II, Verse 136.)

Manu refers to other aspects of respectful courtesy when he says that in the street way should be made for those going in carriages, for old men, for sick persons, for those carrying heavy weights, for women, for those returning from a completed educational course, for royal personages, and for bridegrooms who are on their way to the marriage house :

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियः ।
 स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च ॥

(Chapter II. Verse 138).

Manu lays down various wise rules as to what food should be taken and should not be taken and as to the way in which food should be taken. He says that pure food must be taken in a thankful and prayerful and happy spirit. Only such food will give us strength and health and purity and longevity and Godwardness. We must not eat or give to others to eat remnants of food remaining after a meal. He severely condemns over-eating and gluttony as leading to ill-health and short life and as being immoral and disliked by all and as barring the doors of heaven.

पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।
 दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥
 पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति ।
 अपूजितं तु तद्भुक्तमुभयं नाशयेदिदम् ॥
 अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ।
 अपुण्यं लोकविद्धिष्टं तस्मात्तत्परिवर्जयेत् ॥

(Chapter II, Verse 54, 55, 57.)

Manu specially warns Brahmins that by non-study of the Vedas, by departures from Achara, by laziness, and by impurities of food Adharma will overpower them and make them subject to premature decay and death.

अनभ्यासेन वेदानामाचारस्य च वर्जनात् ।
 आलस्यादन्नदोषाच्च मृत्युर्विप्रान्निघांसति ॥ (V. 4).

He gives a long list of forbidden articles of diet. In regard to flesh, his attitude is one of *toleration* of some kinds of flesh after purification, and of permission of flesh diet when life cannot be saved otherwise. (V, 36 etc). That was the only way in which man could be weaned away from flesh altogether. He permits and limits and circumscribes and at the same time he says that refraining from flesh brings the most auspicious results. He teaches that flesh is called *mamsa* because the animal whose flesh is eaten will eat the eater in the other world. He allows the killing of animals in Vedic sacrifices and in *śradha* and *madhuparka* (see Chapter V, 35, 39, 41, 42, 44 and 52). He forbids the eating of animals except when offering them to the gods. (V, 35, 45). At the same time he says that he who refrains from killing attains easily happiness and power of meditation. He says ;

न मांसभक्षणे दोषो न मद्ये न च मैथुने ।
 प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥ (V, 56).
 मांसभक्षयिताऽमुत्र यस्य मांसमिहादस्यहम् ।
 एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ (V, 55).
 यो वन्धनवधक्लेशान्प्राणिनां न चिकीर्षति ।
 स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते ॥ (V, 46).
 यद्धयायति यत्कुरुते धृतिं वध्नाति यत्र च ।
 तद्वाप्नोत्ययत्नेन यो हिनस्ति न किञ्चन ॥ (V, 47).

He says further that he who knows the birth of bodies after travail and the pain of killing should refrain from all flesh. He teaches also that he who does not eat flesh like a ghoul is loved by all and is free from disease. The killer, the permitter of killing, the buyer and the seller, the cook, and the eater in respect of flesh are all equally committers of the sin of killing. Manu says that abstention from flesh has the same blessed results as the performance of the Aswamedha sacrifice and brings more beneficial results than the eating of roots and fruits by anchorites in forests. It was in this way that the gospel of mercy was preached and practised and finally perfected in India.

समुत्पत्तिं च मांसस्य वधवन्धौ च देहिनाम् ।
 प्रसमीक्ष्य निवर्तेत सर्वमांसस्य भक्षणात् ॥
 न भक्षयति यो मांसं विधिं हित्वा पिशाशवत् ।
 स लोके प्रियतां याति व्याधिभिश्च न पीड्यते ॥
 अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
 संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥
 स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।
 अनभ्यर्च्य पितृन्देवांस्ततोऽन्यो नास्त्यपुण्यकृत् ॥
 वर्षे वर्षेऽश्वमेधेन यो यजेत शंतं समाः ।
 मांसानि च न खादेद्यस्तयोः पुण्यफलं समम् ॥
 फलमूलाशनैर्मेध्यैर्मुन्यन्नानां च भोजनैः ।
 न तत्फलमवाप्नोति यन्मांसपरिवर्जनात् ॥

(V, 49 to 54).

In Chapter IV Manu gives a long list of acts which should not be done. These negative injunctions have a sanitary basis and a superterrestrial effect. Unfortunately modern India has forgotten and ignored most of them. Among the most valuable of them are the command not to foul waters, the direction not to eat at the time of sunrise or of sunset, and the injunction not to live in villages in which there is unrighteous life or which are infected by diseases. He advises us not to eat too much or to dance and sing in a manner forbidden by the Sastras or to use shoes or cloths or garlands etc. used by others. He advises us to eat after washing the feet.

आर्द्रपादस्तु भुंजीत नार्द्रपादस्तु संविशेत् ।
आर्द्रपादस्तु भुंजानो दीर्घमायुरवाप्नुयात् ॥

(IV. 76.)

A special and peculiar and noteworthy branch of Manu's Code is that relating to *Prayaschitta* i.e., expiation in a contrite and repentant spirit. Expiation comes in when a man fails to do obligatory acts or does forbidden acts. Sins committed without desire can be expiated by Vedic study; but sins committed through desire can be expiated only by the prescribed expiatory ceremonies. Manu says that all ugliness and disfigurement are due to sins committed in this birth or in previous births. Hence expiatory acts are all-important.

प्रायो नाम तपः प्रोक्तः चित्तं निश्चय उच्यते ।
तपो निश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् ॥

(XI, 47).

अकुर्वन्विहितं कर्म निन्दितं च समाचरन् ।
प्रसक्तश्चेन्द्रियार्थेषु प्रायश्चित्तीयते नरः ॥

(XI, 44).

अकामतः कृतं पापं वेदाभ्यासेन शुद्ध्यति ।
कामतस्तु कृतं मोहात्प्रायश्चित्तैः पृथग्विधैः ॥

(XI, 46).

इह दुश्चरितैः केचित्केचित्पूर्वकृतैस्तथा ।
प्राप्नुवन्ति दुरात्मानो नरा रूपविपर्ययम् ॥

(XI, 48).

चरितव्यमतो नित्यं प्रायश्चित्तं विशुद्ध्यते ।
निन्द्यैर्हि लक्षणैर्युक्ता जायन्तेऽनिष्कृतैर्नसः ॥

(XI, 53).

Manu gives in chapter XI an elaborate list of the major sins (mahapathakas) and of the minor sins (upapathakas) and the means of expiation in respect of them. The main major sins are killing of Brahmins, drinking liquor, theft of gold, and fornication with the preceptor's wife. The most important elements in expiation are the confession of the sin, the loathing of the sin, sorrow for the sin, and turning away from the sin and non-repetition of it. In the case of secret sins, the expiation is the doing of sixteen *Pranayamas*.

यथा यथा नरोऽधर्मं स्वयं कृत्वानुभाषते ।
 तथा तथा त्वचेवाहिः तेनाधर्मेण मुच्यते ॥
 यथा यथा मनस्तस्य दुष्कृतं कर्म गर्हति ।
 तथा तथा शरीरं तत्तेनाधर्मेण मुच्यते ॥
 कृत्वा पापं हि संतप्य तस्मात्पापात्प्रमुच्यते ।
 नैवं कुर्यां पुनरिति निवृत्त्या पूयते तु सः ॥
 एवं संचिन्त्य मनसा प्रेत्य कर्मफलोदयम् ।
 मनो वाङ्मूर्तिभिर्नित्यं शुभं कर्म सामाचरेत् ॥
 अज्ञानाद्यदि वा ज्ञानात्कृत्वा कर्म विगर्हितम् ।
 तस्माद्विमुक्तिमन्विच्छन्दिद्वितीयं न समाचरेत् ॥

(XI, 228 to 232).

Among the salutary precepts of personal behaviour contained in Manu must be prominently stated his injunction that we must exercise discipline in a spirit of non-injury, use words which are low-toned and sweet, control our tongue and mind and keep them pure, and never hurt any one by cutting words or cruel acts.

अहिंसयैव भूतानां कार्यं श्रेयोनुशासनम् ।
 वाक्यैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥
 यस्य वाङ्मनसी शुद्धे सम्यग्गुप्ते च सर्वदा ।
 स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥
 नारुन्तुदः स्यादार्तोपि न परद्रोहकर्मधीः ।
 ययास्योद्विजते वाचा नालोक्यां तामुदीरयेत् ॥

(Chapter II verses 159 to 161).

Another excellent precept contained in Manu is the injunction to learn at all times and from all persons the rules of righteous conduct and the means of true auspiciousness of soul.

श्रद्धधानः शुभां विद्यामाददीतावरादपि ।
 अन्त्यादपि परं धर्मं स्वीत्तुं दुष्कुलादपि ॥
 विषादप्यमृतं ग्राह्यं वालादपि सुभाषितम् ।
 अमित्रादपि सद्बृत्तममेध्यादपि कांचनम् ॥

स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितम् ।
विविधानि च शिल्पानि समादेयानि सर्वतः ॥

(II 238, 239, 240).

A very noteworthy direction in Manu is that wherein the learned and philosophic Brahmin is asked to follow and perform the auspicious acts done by women and non-brahmins and to do acts unforbidden by the Sastras and comforting and enrap-turing to the soul. It was in this noble way that the founder of Hindu Society linked up all its elements.

यदि स्त्री यद्यवरजः श्रेयः किञ्चित्समाचरेत् ।
तत्सर्वमाचरेद्युक्तः यत्र वास्य रमेन्मनः ॥

(II, 223),

One of the most important of Manu's teachings is the command not to depreciate oneself because of former absence of affluence. Seek affluence and auspiciousness all through life. Be ever prepared and active. Never regard prosperity as unattainable. Strive, strive, strive tirelessly again and again. Then will the goddess of fortune bless us with the fruits of our endeavour.

(IV, 137).

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥
आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः ।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते ॥

(IX, 300).

CHAPTER V.

MANU ON EDUCATION.

Manu differentiates between *acharya*, *upadhyaya*, *guru* and *ritwik*. He is the *acharya* who teaches the *vedas* along with *kalpa* (the science of sacrifice) and *rahasya* (upanishads) to his *sishtya* (disciple). An *upadhyaya* is he who teaches a portion of the Veda or a *vedanga* (i.e. grammar etc.) for the sake of livelihood.

He is the *guru* who performs the *samskaras* and gladdens us with food. He who helps at the performance of sacrifices is a *ritwik*. He who fills the ears with the Veda is our father and mother. We must always love and revere him. The *acharya* is superior to ten *upadhyayas*; the father is superior to a hundred *acharyas*; and the mother is superior to a thousand fathers. The parents give us only this perishable body; but the Acharya gives us a deathless birth in wisdom.

(Chapter II, Verses 140 to 148).

उपाध्यायान्दचार्यः आचार्याणां शतं पिता ।
सहस्रं तु पितृन् माता गौरवेणातिरिच्यते ॥

(Chapter II, verse 145).

आचार्यस्त्वस्य यां जार्ति विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साजरामरा ॥
(Chapter II, verse 148).

What a Guru should teach his pupil has been well laid down by Manu when he says that he should teach first purity, Achara, worship of the sacrificial fire, and sandhya worship.

उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः ।
आचारमग्निकार्यं च संध्योपासनमेव च ॥

(II, 69).

Thus the best and securest foundation of all culture and wisdom being piety and purity, Manu rightly emphasises its importance and value.

The teacher is enjoined to teach his knowledge to the pupils gladly and fully. But he should not teach those who do not seek such knowledge or who seek it without faith and devotion and for improper purposes.

नापृष्टः कस्यचिद्ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥

(II, 110).

विद्या ब्राह्मणमेत्याह शेषधिष्ठेऽस्मिरक्षमाम् ।
असूयकाय मां मादास्तथा स्यां वीर्यवत्तमा ॥

(II, 114).

The importance of serving the *guru* and acquiring knowledge from him is compared by Manu in a telling simile to reaching water by the persevering digging of the earth.

यथा खनन्खनित्रेण नरो वार्यधिगच्छति ।
तथा गुरुगतां विद्यां शुश्रूषुरधिगच्छति ॥

Manu has laid down rigid rules in respect of service of Guru and of Brahmacharya. (Chapter II verse 218). He has done so in the interests of physical discipline and control, mental purity, and spiritual salvation. A Brahmachari should perform homa, beg his food, sleep on the ground, and serve his guru.

अग्नीन्धनं भैक्षचर्यमधः शय्यां गुरोर्हितम् ।
आसमावर्तनात्कुर्यात्कृतोपनयनो द्विजः ॥

(II, 108)

His real mother is *Savitri* and his real father is his *Acharya*.

तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ।

(Chapter II, verse 170).

He must observe the injunctions laid down in his case so that his spiritual energy may increase. He should bathe daily, perform tarpana to Devas Rishis and Pitrus, and do *pūja* and *samidadhana*. He should refrain from wine and flesh, scents and garlands, sweet things, women, fermented things, bathing with oil, unguents, using shoes and umbrella, lust and anger and greed, dancing and music, gambling, gossip, scandal, falsehood, lustful look at women, embrace of women, and harm to others. He must lie down separately and never allow loss of his virility, If at any time he has wet dreams, he must bathe and worship the sun and meditate on the mantara “*पुनर्ममैत्विन्द्रियं*”. He must not wear garments richer than his guru's garments. He must get up before his *guru*; and he must go to bed after his *guru*. He must never hear evil about his guru and must always show him full reverence. (Chapter II verses 175 to 200)

नित्यं स्नात्वा शुचिः कुर्याद्देवर्षिपितृतर्पणम् ।
देवताभ्यर्चनं चैव समिदाधानमेव च ॥

(II, 176).

What is a specially noteworthy feature is that though the disciple should prostrate at the feet of his preceptor's wife he should not touch her feet if he is an adolescent youth over twenty years of age, though he may do so if he is a boy. This shows an admirable refinement and delicacy in the relations between the sexes. (Chapter II, verses 212 to 215).

The duty of reverence is not confined to the Acharya alone. It extends also to others who communicate knowledge to us, (vidyagurus), to one's uncle and other elders, and to those who turn us away from evil and lead us towards virtue.

विद्यागुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु ।
प्रतिषेधत्सु चाधर्मान्हितं चोपदिशत्सपि ॥

(II, 206)

The high regard for knowledge and self-realisation which is inculcated in Manu is clear from a stanza which I have referred to in the previous chapter and which declares that pure knowledge and supreme dharma leading to self-realisation should be accepted even from one who is the lowest in the social scale, and that the means of salvation should be learnt even from a low-born man who had attained full knowledge but was born in a low family owing to some special sin and that a jewel of a bride should be accepted even from a lower lineage.

श्रद्धधानः शुभां विद्यां आददीतावरादपि ।
अन्यादपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि ॥

(II, 238).

CHAPTER VI.

MANU ON WOMANHOOD.

A great deal of cheap ridicule has been expended on Manu's declaration that woman does not deserve independence (न स्त्री स्वातन्त्र्यमर्हति), (IX, 3—see also V, 147, 148, 149). His object was to give to her culture and protection and fence

her off from the roughnesses of life and enable her to be the guardian of the graces and the refinements and the sanctities of life. The same deep insight was the cause of his rule that in the case of woman marriage was her upanayana, service of the husband was her Gurukula Vasa, and domestic duty was her worship of the sacrificial fire.

वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः ।

पतिसेवा गुरौ वासो गृहार्थोऽग्निपरिक्रिया ॥

(II, 67).

Such differentiation of functions not only leads to better social and spiritual results but leads also to intenser love through opportunities of mutual service. Man's protection is at once his privilege and his delight, just as woman's service is her privilege and her delight.

In fixing the proper inter-relationship of the sexes, Manu shows the balance and sanity and equipoise and vision which have always characterised the Hindu genius in this all-important matter. The wisest course is the golden mean between license and slavery and between unrestrained freedom of action and thorough immurement and negation of freedom of action. He tells us that it is not proper to be alone with women in a state of physical proximity or touch (II, 215). At the same time he teaches us to show a chivalrous and reverential tenderness to woman, for only then our actions will become fruitful and the gods will show grace to us.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

(III, 56).

Manu teaches us that women should be educated. He says that they should be protected by men with care. He says further that when her husband had gone to foreign parts without providing well for her maintenance she should live a pure life and maintain herself by her skill in praiseworthy arts and crafts.

Manu enjoins that a wife should be always joyful in her looks and clever in domestic management, that she should keep clean the vessels and other things in her house, and that she should control expenditure and should not spend away with a free hand.

सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया ।
सुसंस्कृतोपस्कृत्या व्यये चामुक्तहस्तया ॥

(V, 150).

Manu says that the first and foremost duty of a wife is to revere her husband and to be loyal to his memory after his death. The verses describing this ideal are full of a solemn music and a high moral elevation.

अनुतावृतुकाले च मन्त्रसंस्कारकृतपतिः ।
सुखस्य नित्यं दातेह परलोके च योषितः ॥
नास्ति स्त्रीणां पृथग्यज्ञं न व्रतं नाप्युपोषणम् ।
पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥
पाणिग्राहस्य साध्वीस्त्री जीवतो वा मृतस्य वा ।
पतिलोकमभीप्सन्ती नाचरेत्किंचिदप्रियम् ॥
कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।
न तु नामापि गृहणीयात्पत्यौ प्रेते परस्य तु ॥
मृते भर्तरि साध्वी स्त्री ब्रह्मचर्यं व्यवस्थिता ।
स्वर्गे गच्छत्यपुत्राऽपि यथा ते ब्रह्मचारिणः ॥

(V, 153, 155, 156, 157, 160)

Manu says that it is man's chief duty to protect his wife because by such protection he ensures the purity of his offspring, the purity of his family customs, and his own purity and righteousness. He says that no compulsory protection will be of any use and that protection should take the form of handing over to her the domestic management as well as household purity and cookery. Self-protection by women is the most effective form of protection. Hence they should be taught the sacred and secular duties of life. It may appear that Manu upholds the view contained in Shakespeare's statement "Frailty! Thy

स्वां प्रसूतिं चरित्रं च कुलमात्मानमेव च ।
 स्वं च धर्मे प्रयत्नेन जायां रक्षन्ति रक्षति ॥
 न कश्चिद्योषितः शक्तः प्रसह्य परिरक्षितुम् ।
 एतैरुपाययोगैस्तु शक्यास्ताः परिरक्षितुम् ॥
 अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् ।
 शौचे धर्मेऽन्नपक्त्वां च पारिणाह्यस्य वेक्षणे ॥
 अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।
 आत्मानमात्मना यास्तु रक्षेयुस्ता सुरक्षिताः ॥

IX, 7, 10, 11, 12).

name is woman!" But his diatribe against women in Chapter IX is, like Shakespeare's bitter characterisation of them, aimed at the women who are the slaves of the senses and not at the women who are, to use Shakespeare's language, "sainted spirits" and point and lead to heaven. He calls the latter "worthy of worship, the true illumination of the home" and says that there is no difference between such a woman and the goddess Laxmi herself.

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
 स्त्रियः श्रियश्च गेहेषु न विशषोऽस्ति कश्चन ॥

(IX, 26).

He says that woman is the true source of the birth and rearing of children and of all domestic duties and delights. On her depends children, virtuous and meritorious acts, service, and supreme pleasure. On her depends the attainment of heaven by her husband and the continuance of stay in Heaven by his forefathers. Manu says that man and wife are but one entity and that she is called Jâyâ (जाया) as he is born again in her as son.

उत्पादनमपत्यस्य जातस्य परिपालनम् ।
 प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम् ॥
 अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।
 दाराधीनस्तथा स्वर्गः पितृणामात्मनश्च हि ॥

(IX, 27, 28).

यो भर्ता सा स्मृताऽङ्गना ॥

(IX, 45).

जायायास्तद्धि जायात्वं यदस्यां जायते पुनः ॥

(IX, 8).

In short, Manu's teaching is that a virtuous wife is the gift of the gods to us. A man can please them only if he lives and protects her. He should do all his spiritual duties with her by his side.

देवदत्तां पतिर्भार्यां विन्दते नेच्छयात्मनः ।
तां साध्वीं बिभ्र्यान्नित्यं देवानां प्रियमाचरन् ॥
प्रजनार्थं स्त्रियः सृष्टाः संतानार्थं च मानवाः ।
तस्मात्साधारणो धर्मः श्रुतौ पत्न्या सहोदितः ॥

(IX, 75, 96).

CHAPTER VII.

MANU ON FAMILY LIFE (GRIHASTHA DHARMA).

The sanctity of domestic ties and affections is laid down and enforced in many places by Manu. Especially important is the reverence to the father and the mother and the preceptor (Mata, Pita and Acharya). We can never repay our debt to them. Pleasing and serving them form the true *tapas* (penance) and the true *Dharma* (duty) (verses 227 to 230 of Chapter II). That the family is the real unit of society and that the purity and integrity and unity of family life are the real source of individual perfection and national greatness were realised and proclaimed in this great book of the Hindu people.

यं मातापितरौ क्लेशं सहेते संभवे नृणाम् ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥
तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥
तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।
न तैरभ्यननुज्ञातो धर्ममन्यं समाचरत् ॥
त एव हि त्रयो लोकास्त एव त्रय आश्रमाः ।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽग्नयः ॥

(II, 227 to 230).

Manu forbids that ostentatious generosity which induces a man to neglect and starve his family and relations and flaunt his wealth by giving gifts to strangers. He forbids also that parade of wealth which induces a man to neglect his relations but celebrate on a grand scale the funerals of dead persons. *Aged parents, a virtuous wife and a young son* should be maintained even by doing a hundred improper acts.

शक्तः परजने दाता स्वजने दुःखजीविनि ।
मध्वापातो विषाखादः स धर्मप्रतिरूपकः ॥

(XI, 9.)

भृत्यानामुपरोधेन यत्करोत्यौर्ध्वदेहिकम् ।
तद्भवत्यसुखोदकं जीवतश्च मृतस्य च ॥

(XI, 10).

वृद्धौ च मातापितरौ साध्वी भार्या शिशुः सुतः ।
अप्यकार्यशतं कृत्वा भर्तव्या मनुब्रवीत् ॥

Manu says that the family life should be begun by a man in a sanctified spirit after studying properly all the Vedas or two Vedas or at least one Veda and after an unblemished Brahmacharya. He must marry a beautiful woman of the same caste, who is not of his father's *gotra* and is not his mother's *sapinda*. After spending a fourth of his life in Brahmacharya and study, he should spend the next quarter of his life as a householder.

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥

(III, 2).

असपिंडा च या मातुरसगोत्रा च या पितुः ।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥

(III, 51).

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥

(IV, 1).

Manu clearly and expressly says that the marriage *mantras* relate only to virgins. The bride should be an *Avyangangi* (whose chief feminine physical traits have not become apparent) (III, 107). Many says that a man of thirty should marry

a virgin of twelve years and a man of twenty-four should marry a virgin of eight years. Even before 8th year she can be married if a very good bridegroom is eligible. (IX, 88) But if no good bridge-groom is had, she can remain a virgin all

पाणिग्रहणिका मन्त्राः कन्यास्वेव प्रतिष्ठिताः ।

नाकन्यासु कचिन्नृणां लुप्तधर्मक्रिया हि ताः ॥

(VIII, 226).

त्रिंशद्वर्षोद्वहेत्कन्यां हृद्यां द्वादश वार्षिकीम् ।

त्र्यष्टवर्षोऽष्टवर्षा वा धर्मे सीदति सत्वरः ॥

(IX, 94).

through life and should not be given to an unworthy man in marriage (IX, 89). This is of course an extreme case and is not a commended course of action. If her father or others do not give her in marriage, she should wait for three years after she attains puberty and can then give herself in wedlock to a suitable husband (IX, 90). This again is an extreme case. The normal course is for her parents to give her in marriage. Manu is equally clear also in his setting his face against the marriage of widows (See Chapter V verses 153 to 160).

Manu's injunction against inter-caste marriage and his rule that only four forms of marriage (*Viz.* Brahma, Daiva, Arsha, and Prajapatya) are proper, while the other four (*Viz.* Asura, Gandharva Rakshasa, and Paishacha) are improper have been followed so long in this land that it is not necessary to discuss them here in great detail. He emphasises the importance of proper marriages in producing beautiful and noble and good-natured and rich and famous and prosperous and long-lived and pure and law-abiding and holy lineage, and says that improper marriages will result in cruel and lying and law-destroying lineage (See Ch. III. 39, 40, 41 and 42.)

ब्राह्मादिषु विवाहेषु चतुर्वर्षवानुपूर्वशः ।

ब्रह्मवर्चस्विनः पुत्रा जायन्ते शिष्टसंमताः ॥

रूपसत्त्वगुणोपेता धनवन्तो यशस्विनः ।

पर्याप्तभोगा धर्मिष्ठा जीवन्ति च शतं समाः ॥

इतरेषु च शिष्टेषु नृशंसानृतवादिनः ।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ॥
अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्विवर्जयेत् ॥

(III, 39 to 42).

Even more important than the injunction of Manu about marriage is his injunction about the regulation of sexual life. In modern India ignorance, and in some quarters negligent contempt, about this matter has been a powerful cause of premature death as well as of *adharmic* life in couples and offspring. Manu enjoins sexual union only during the sixteen days after menses, excluding the first four days and ekadasi (11th day) and trayodasi (13th day) and the new moon day. He says that on even days a son would be conceived and on odd days a daughter would be conceived. A man who obeys the above injunction is described as being really a Brahmachari.

1. ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा ।
पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्भया ॥
युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ।
तस्माद्युग्मासु पुत्रार्थी संविशेदातवे स्त्रियम् ॥
निन्द्यास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्जयेत् ॥
ब्रह्मचार्येव भवति यत्र तत्राश्रमे वसन् ॥

(III, 45, 48, 50).

Manu denounces adultery in the strongest terms and says that it is sure to lead to premature death. This duty of life-long faithfulness to the nuptial tie binds both husband and wife.

न हीदृशमनामुष्यं लोके किञ्चन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ॥

(IV, 134).

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥

(IX, 101).

Manu inculcates reverence for womanhood in clear and ringing terms. He says that where women are honoured the gods are pleased and that where they are not honoured all ceremonial and other acts are useless and ineffectual. Where the brides are sorrowful in heart, the family will perish. Where they are glad in heart it will flourish. We should honour them and please them on ceremonial occasions and on festive and happy occasions with jewels and raiment and food, if we care for prosperity. Where husband and wife love each other, auspiciousness will be steadfast in the household. If they do not love each other, there will be no offspring. If the woman is radiant and pleasing and pleased, everything becomes enjoyable. Else everything becomes repulsive.

1. यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सवास्तत्राफलाः क्रियाः ॥
शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥
जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ।
तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥
तस्मादेताः सदा पूज्याः भूषणाच्छादनाशनैः ।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥
संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥
यदि हि न रोचेत् पुमांसं न प्रमोदयेत् ।
अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्तते ॥
स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥

(III, 56 to 62).

The real secret of a family life which will be a national asset is not in wealth but in Dharmic life! On the other hand, improper marriages, lapses from sacramental acts, non-study of scripture and non-reverence towards pious Brahmins lead to the destruction of family greatness.

1. मन्त्रस्तु समृद्धानि कुलान्यल्पधनान्यपि ।
कुलसंख्यां च गच्छन्ति कर्षन्ति च महद्यशः ॥

(III, 66).

2. कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥

(III, 63).

A special word of admiring praise is due to the *Vaiswadeva* institution, while we are dealing with the Hindu family life. By it the individual is brought into touch with the superhuman Kingdom and the sub-human Kingdom. It is called also the *Pancha Yagna* (five Yagnas or sacrifices) *i.e.*, *Brahma Yagna*, *i.e.*, the teaching and learning of the Vedas, *Pitri Yagna* *i.e.*, *tārpana* or libation to the Pitris, *Deva Yagna* *i.e.*, *Homa*, *Bhuta Yagna* or offering of food to birds and animals and *Manushva Yagna* *i.e.*, feeding guests. By such *Pancha Yagnas* the five sins of cutting, grinding, pounding, etc., can be removed.

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवौ बलिभौतो नृयज्ञोऽतिथिपूजनम् ॥

(III, 70).

Manu lays down many other refined injunctions. He directs the extension of hospitality to all castes though a learned and pious Brahmin is specially praised, and says that girls and young women and pregnant women and sick men should be fed first of all. In words which remind us of a famous passage in the *Bhagavad Gita* Manu says that he who works and eats to please his palate and satisfy the stomach without performing the *Pancha Yagnas* eats not food but sin and that the real food is the food eaten after performing them. Sudras also could perform the *Pancha Yagnas* using as Mantra the word *Namah*.

अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।
यज्ञशिष्टाशानं हेतत्सतामन्नं विधीयते ॥

(III, 118).

धर्मेऽसवस्तु धर्मज्ञाः सतां वृत्तमनुष्ठिताः ।
मन्त्रवर्ज्यं न दुष्यन्ति प्रशंसां प्राप्नुवन्ति च ॥

(X, 127).

The importance of the sacrificial acts for the welfare of the whole world is stated in clear terms by Manu. The oblation cast into the fire reaches the Sun-God, who sends down rain which is the source of food and therefore of life. That is why all the other *Asramas* depends on the *Grihastha* (house-holder) just as all living beings depend on the air for life. The householder's life is hence the sustainer of all and is the highest of the *Asramas*. It can be properly lived only by men of efficient yet controlled senses and mind.

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठति ।
 आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥
 यथा वायुं समाश्रित्य वर्तन्ते सर्वे जन्तवः ।
 तथा गृहस्थमाश्रित्य वर्तन्ते सर्वे आश्रमाः ॥
 यस्मात्त्वयोऽप्याश्रमिणो ज्ञानेनाग्नेन चान्वहम् ।
 गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥
 स संधार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता ।
 सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः ॥

(III, 76 to 79).

Manu says that the other three *Asramas* (*Brahmacharya*, *Vanaprastha* and *Sanyasa*) are derived from and depend on the *Grihastha Asrama*. Hence the *Grihastha Asrama* is the best of all the *Asramas*.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
 एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥
 सर्वेऽपि क्रमशस्त्वेते यथाशास्त्रं निषेविताः ।
 यथोऽक्तकारिणं विप्रं नयन्ति परमां गतिम् ॥
 सर्वेषामपि चैतेषां वेदस्मृतिविधानतः ।
 गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान्विभर्ति हि ॥
 यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
 तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥

(VI, 77 to 80).

Another important fact to be borne in mind is the linking up of generations by means of the *srâdha* ceremony. Professor

Maxmuller has said well about it: "I deeply sympathise with your *shraddha* ceremony; nay, I wish we had something like it in our own religion. To keep alive the memory of our parents, to feel their presence during the great trials of our life, to be influenced by what we know they would have wished us to do, and to try to honour their name by showing ourselves not unworthy bearers of it, that is a Shrāddha ceremony in which we can all partake, nay, ought to partake whatever our religion may be. There is a real, though unseen, bond of union ((*Tāntu*) that connects through our parents and ancestors with the Great Author of all things, and the same bond will connect ourselves through our children with the most distant generations. If we know that, and are constantly reminded of it by ceremonies like that of your Shrāddha, we are not likely to forget that responsibility that rests on every one of us. In that sense your Shrāddha is a blessing on your parents, as well as on yourselves, and whatever the future of your religion may be in India, I hope this communion with the spirits of your ancestors will always form an essential part of it."

The essential element in shrāddha is of course *shraddha*

यद्यद्दाति विधिवत्सम्यक् श्रद्धासमन्वितः ।

तत्तत्पितॄणां भवति परत्रानन्तमक्षयम् ॥

(III, 275).

(faith). In III, 82, Manu shows the importance of pleasing the Pitris by means of *śrādhās*. The Pitris are calm, pure, and compassionate gods and hence the performer of *śrādhās* and those invited for such *śrādhās* should be calm, compassionate and pure. The performer of the *śrādhā* should pray to the Pitris for continuation of lineage and learning and faith. The housewife who eats the *Pinda* of the grandfather (Pitamaha) will beget long-lived and famous and prosperous and pure progeny.

कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन वा ।

पयोमूलफलैर्वापि पितृभ्यः प्रीतिमावहन् ॥

(III, 82).

अक्रोधनाः शौचपराः सततं ब्रह्मचारिणः ।
न्यस्तशस्त्रा महाभागाः पितरः पूर्वदेवताः ॥

(III, 192).

दातारो नोऽभिवर्धन्तां वेदाः संततिरेव च ।
श्रद्धा च नो मा व्यगमद्बहुदेयं च नोऽस्त्विति ॥

(III, 259).

पतिव्रता धर्मपत्नी पितृपूजनतत्परा ।
मध्यमं तु ततः पिंडमद्यात्सम्यक्सुतार्थिनी ॥

(III, 262).

आयुष्मन्तं सुतं सूते यशोमेधासन्वितम् ।
धनवन्तं प्रजावन्तं सात्त्विकं धार्मिकं तथा ॥

(III, 263).

CHAPTER VIII.

MANU ON THE HIGHER ASRAMAS.

The fruition of a properly lived family life is in the life of an anchorite (*Vanaprastha* or *Vaikhāṇasa*) leading up to the life of an ascetic (*sanyasi*). Even if such a householder lives in the house, he must live a life of detachment, having discharged his duties towards Rishis and Pitrus and Devas and handing over the household management to his son, and spend his days in meditation. His proper duty

महर्षिपितृदेवानां गत्वानृण्यं यथाविधि ।
पुत्रे सर्वं समासज्य व्रसेन्माध्यस्थ्यमाश्रितः ॥
एकाकी चिन्तयेन्नित्यं विविक्ते हितमात्मनः ।
एकाकी चिन्तयानो हि परं श्रेयोऽधिगच्छति ॥

(IV, 257, 258).

is to go to the forest and live there. He should do so when his hair becomes grey and his grandson is born. He should leave his wife with his son or take her to the forest. He must live on grains and fruits and roots. He should dedicate himself to Vedic study and have calmness and

self-control and love all beings. He should practice austerity and penance. He should study the Upanishads incessantly.

गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।
 अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥
 संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम् ।
 पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत्सहैव वा ॥
 अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।
 ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥
 स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ।
 दाता नित्यमनादाता सर्वभूतानुकंपकः ॥

(VI, 2, 3, 4, 8).

तपश्चरंश्चोग्रतरं शोषयेद्देहमात्मनः ।

(VI, 24).

विविधाश्चौपनिषदीरात्मसंसिद्धये श्रुताः ॥

(VI, 29).

The highest duty and attainment are in *Sanyasa* or asceticism (the stage of life when everything is renounced). The final fourth part of a man's life should be spent in that manner. But no one is entitled to take up that life until he has discharged his threefold duty *i.e.*, the duty to the gods, the duty to the pitris, and the duty to the rishis. He discharges these duties by performing sacrifices, by vedic study, and by the birth of offspring respectively.

वनेषु च विहृत्यैवं तृतीयं भागमायुषः ।
 चतुर्थमायुषो भागं त्यक्त्वा संगान्परिव्रजेत् ॥
 आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
 भिक्षावलिपरिश्रान्तः प्रव्रजन्प्रेत्य वर्धते ॥
 ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
 अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः ॥

(VI, 33 to 35).

दशलक्षणकं धर्ममनुतिष्ठन्समाहितः ।
 वेदान्तं विधिवच्छ्रुत्वा सन्यसेदनृणो द्विजः ॥

(VI, 94).

He should live alone, knowing that he who lives alone walks with God. He must not be in love with death or with life but should bide his time as a servant awaits his master's mandate. He must place his feet on the ground after seeing it; he must drink such water as is strained through a cloth; he should utter words purified by truth; and he should do such acts as bring holiness to the mind. He should put up with improper words applied to him; he should not treat any one disrespectfully; and he should not hate any one. If any one is angry towards him, he should not be angry with him in return; even if he is abused, he should use kind words in reply; and he should speak truth always.

एक एव चरेन्नित्यं सिद्धयर्थमसहायवान् ।
सिद्धिमेकस्य संपश्यन्न जहाति न ह्रीयते ॥

(VI, 42).

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा ॥
दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबत् ।
सत्यपूतां वदेद्वाचं मनःपूतं समाचरत् ॥
अतिवादांस्तितिक्षेत नावमन्येत कचन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥
क्रुध्यन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णां च न वाचमनृतं वदेत् ॥

(VI, 45 to 48).

संरक्षणार्थं जन्तूनां रात्रावहनि वा सदा ।
शरीरस्यात्यये चैव समीक्ष्य वसुधां चरेत् ॥

(VI, 68).

He should always meditate on God; he should not desire anything; he should not seek the objects of the senses; his body should be his only companion; and he should aim at liberation. He should eat little and live in solitude, and he should call back his senses which might be drawn away by sense objects. He should meditate on the futilities and sorrows of life. He must always see all beings alike. Without it, the assumption of the fourth stage of life is of no use.

अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।
आत्मनैव सहायेन सुखार्थी विचरेदिह ॥

(VI, 49.)

अल्पान्नाभ्यवहारेण रहःस्थानासनेन च ।
हियमाणानि विषयैरिन्द्रियाणि निवर्तयेत् ॥

(VI, 59.)

दूषितोऽपि चरेद्धर्मं यत्रतत्राश्रमे रतः ।
समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम् ॥

(VI, 66.)

Manu leads us onwards towards the highest stage of *San-yasa*. He says that by meditation the ascetic can see the soul and its destiny and can attain the supreme abode by non-injury, detachment, spiritual acts and austerities. He either sees the fall of his body like the fall of a tree swept by the flood or is released from the body of his own free will just as a bird leaves one tree and flies to another tree. His meritorious acts go to those who love him and his non-meritorious acts go to those who dislike him while he becomes one with Brahman. His dispassion leads him to the supreme bliss.

उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः ।
ध्यानयोगेन संपश्येद्भूतिमस्यान्तरात्मनः ॥
सम्यग्दर्शनसंपन्नः कर्मभिर्न निवद्धयते ।
दर्शनेन विहीनस्तु संसारं प्रतिपद्यते ॥
अहिंसयेन्द्रियासङ्गै वैदिकैश्चैव कर्मभिः ।
तपसश्चरणैश्चौग्रैः साधयन्तीह तत्पदम् ॥
नदीकूलं यथा वृक्षो वृक्षं वा शकुनिर्यथा ।
तथा त्यजन्निमं देहं कृच्छ्रादुग्राद्विमुच्यते ॥
प्रियेषु स्त्रेषु सुकृतमप्रियेषु च दुष्कृतम् ।
विसृज्य ध्यानयोगेन ब्रह्माभ्येति सनातनम् ॥
यदा भावेन भवति सर्वभावेषु निःस्पृहः ।
तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम् ॥

(VI, 73, 74, 75, 78, 79, 80.)

CHAPTER IX.

MANU'S LAWS OF SOCIAL LIFE (VARNAS)

It is no doubt true that in Manu there are some passages exalting the Brahmins. Let us never forget that his exaction of duties from them is no less clear and complete. The honour to be shown to them is really the honour to be shown to the Dharma which they were called upon to preserve and perpetuate as the greatest national treasure. धर्मकोशस्य गुप्तये । I, 99). He says that it is only by certain sacramental acts of ritual the brahminhood of the body is attained. He says also that a Brahman should observe the sacred law, should teach it to others, should have it carried out by his sons and disciples, and should have love for all.

गार्भेर्होमैर्जातकर्मचौलमौञ्जीनिबन्धनैः ।
वैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥
स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥

(II, 27, 28.)

विधाता शासिता वक्ता मैत्री ब्राह्मण उच्यते ॥

(XI, 35.)

Manu has cast on the Brahmins the duty of knowing and teaching all the professions that should be needed for the national welfare. He says that at the same time they should practice the professions which are stated by the sacred law to be open to them.

सर्वेषां ब्राह्मणो विद्याद्व्युत्पुपायान्यथाविधि ।
प्रब्रूयादितरेभ्यश्च स्वयं चैव तथा भवेत् ॥

(X, 2.)

Manu has given a particularly valuable lesson to the Brahmin when he asks him to beware of praise as of poison and to welcome abuse and disdain like ambrosia. If we are indifferent to blame and contempt we live a happy and unagitated life. He who is guilty of the sin of contempt will perish by reason of his sin.

संमानाद्ब्राह्मणो नित्यमुद्विजेत विषादिव ।
अमृतस्येव चाकांक्षेदवमानस्य सर्वदा ॥

(Chapter II Verse 162.)

Manu has laid down in clear and unmistakeable terms that a Brahmin unlearned in the Vedas is no Brahmin at all and that among Brahmins age is reckoned not by years but by knowledge. A man does not become an elder by age or by grey hairs or by wealth or by being an older relative. Age is determined by intensive Vedic study. Among Brahmins wisdom determines superiority. Just as a wooden elephant is but an elephant in name, just as a stuffed-skin deer is a deer only in name, even so an unlearned Brahmin is a Brahmin only in name. (Chapter II Verses 151 to 158).

विप्राणां ज्ञानतो ज्यैष्ठ्यम् ।

(Chapter II Verse 155.)

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।

यश्च विप्रोऽनधीयानस्त्रयस्ते नाम विभ्रति ॥

(Chapter II Verse 157.)

Every dwija should learn the Veda inclusive of the upanishads in a spirit of *tapas* and *Vrata*.

तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः ।

वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥

(Chapter II Verse 165.)

The study of the Veda is his supreme *tapas*.

वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते ।

(Chapter II Verse 166.)

Gifts made to Brahmins who are not learned and pious are wasted gifts. But gifts given to learned and pious Brahmins saves us from sin and gives us true and auspicious blessings.

नश्यन्ति हव्यकव्यानि नराणामविजानताम् ।

भस्मीभूतेषु विप्रेषु मोहादत्तानि दातुभिः ॥

(III, 97.)

(See also III, 168.)

विद्यातपःसमृद्धेषु हुतं विप्रमुखाग्निषु ।
निस्तारयति दुर्गाच्च महतश्चैव किल्बिषात् ॥

(III, 98.)

ज्ञानोत्कृष्टाय देयानि कव्यानि च हवींषि च ।
न हि हस्तावसृग्दिग्धौ रुधिरेणैव शुद्ध्यतः ॥

(III, 132.)

In acts done in honour of gods (havya) and in honour of Pitris (Kavya) and especially in the latter, only learned and pious Brahmins should be invited and fed and honoured, Manu says that we should not give even water to Brahmins who are like cats (Baidala Vratika) *i.e.*, who make a pretence of Dharma but are covetous and hypocritical or who are like cranes (Bakavratika) *i.e.*, who have down-cast eyes and are full of selfishness and deceitfulness (IV, 192 to 197.)

ये स्तेनपतितक्लीबा ये च नास्तिकवृत्तयः ।
तान्हव्यकव्ययोर्विप्राननर्हान्मनुरब्रवीत् ॥

(III, 150.)

वेदविद्यान्नतस्नातान् श्रोत्रियान्गृहमेधिनः ।
पूजयेद्धव्यकव्येन विपरीतांश्च वर्जयेत् ॥

(IV, 31.)

CHAPTER X.

MANU'S LAWS OF ECONOMIC LIFE.

Manu says that there are seven legitimate means of wealth *i.e.*, inheritance, treasure - trove etc., purchase, conquests investment, agriculture and industry and commerce, and gift. The first three are open to all. Conquest is open to Kshatriyas. Agriculture and industry and commerce are open to Vaisyas. Acceptance of gift from good hands is open to Brahmins.

सप्त वित्तागमा धर्म्या दायो लाभः क्रयो जयः ।
प्रयोगः कर्मयोगश्च सत्प्रतिग्रह एव च ॥

(X, 115.)

During *Apath* (when living is impossible by pursuing the legitimate professions) the following means of livelihood could be resorted to *i.e.*, all science (*e.g.* medicine, logic etc.,) other than Vedic knowledge, all arts, domestic service, other forms of service, cattle-rearing, trade, agriculture, contentment, and lending money for interest. The inclusion of contentment is noteworthy. Kulluka says that contentment will enable a man to live on little. "Man wants but little here below, nor wants that little long."

विद्या शिल्पं भृतिः सेवा गोरक्ष्यं विपणिः कृषिः ।
भृतिर्भैक्ष्यं कुसीदं च दश जीवनहेतवः ॥

(X, 116.)

Manu has specially emphasised purity of money-getting as the highest of all purities.

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
योऽर्थे शुचिर्हि स शुचिर्न मृद्धारिशुचिः शुचिः ॥

(V, 106).

In regard to Brahmins Manu has directed that they should pursue professions involving no injury or the minimum of injury to all beings, that they should earn money without much manual labour, that they should earn by proper means only such money as is needed for maintaining their families and performing the acts enjoined by the sacred law, and that they may live by gleaning grains dropped in fields, by what comes to them unsought, by mendicancy, by agriculture, or by trade which involves a mixture of truth and falsehood, but never by a life of mere servitude to others which is the life of a dog. He should not yearn for piling up heaps of wealth but should have contentment and aim at doing acts which will bring him long life and fame and heaven. He should be vigilant in controlling his senses and should give up all acts which involve inattention to Vedic study.

अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः ।
या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि ॥
यात्रामात्रप्रसिद्ध्यर्थं स्वैः कर्मभिरगर्हितैः ।
अक्लेशेन शरीरस्य कुर्वीत धनसंचयम् ॥

ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा ।
 सत्यानृताभ्यामपि वा न श्ववृत्त्या कदाचन ॥
 ऋतमुञ्छशिलं ज्ञेयममृतं स्यादयाचितम् ।
 मृतं तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम् ॥
 सत्यानृतं तु वाणिज्यं तेन चैवापि जीव्यते ।
 सेवा श्ववृत्तिराख्याता तस्मात्तां परिवर्जयेत् ॥

(IV, 2 to 6).

सन्तोषं परमास्थाय सुखार्थी संयतो भवेत् ।
 सन्तोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥
 अतोऽन्यतमया वृत्त्या जीवंस्तु स्नातको द्विजः ।
 स्वर्गायुष्ययशस्यानि व्रतानीमानि धारयेत् ॥

(IV, 12, 13).

सर्वान्परित्यजेदर्थान् स्वाध्यायस्य विरोधिनः ।
 यथा तथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥

(IV, 17).

This does not of course mean that he should not have any of the natural buoyancies and enthusiasms of youth. But he should devote himself to study and culture which would augment wealth and vision, because the more the study the more the culture and the more the culture the more the love of culture. Manu says in Chapter X that if a Brahmin cannot eke out his livelihood by his legitimate professions *i.e.*, Adhyapana (teaching Veda, Yajna (officiating at sacrifices), and

वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।
 वेषवाग्बुद्धिसारूप्यमाचरन्विचरेदिह ॥

(IV, 18).

बुद्धिबुद्धिकरणाण्याशु धन्यानि च हितानि च ।
 नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥
 यथा यथा हि पुरुषं शास्त्रं समधिगच्छति ।
 तथा तथा विजानाति विज्ञानं चास्य रोचते ॥

(IV, 19. 20).

prathigraha (receiving gifts), he can take to the professions open to a Kshatriya *i.e.*, military life etc. If he cannot live by either, he can take to two of the professions open to a Vaisya *i.e.*, trade and cattle-rearing, but Manu forbids him to do agricultural work, because ploughing kills innumerable animalcules. Manu forbids also the carrying on of certain trades by Brahmins *e.g.*, selling milk. If a Kshatriya cannot maintain himself by pursuing his legitimate profession, he can take to the professions open to a Vaisya. If a Vaisya cannot live by pursuing his legitimate profession, he can take to the profession open to a Sudra. If a Sudra is not able to serve the other castes, he can take to carpentry etc., to maintain himself. It cannot be that all Sudras could serve the limited number of persons belonging to the higher castes.

CHAPTER XI.

MANU'S LAWS OF POLITICAL LIFE.

The idea so familiar to Hindus that the King has in him the potencies of the eight *lokapalas* (lords of the eight quarters of the sky) is adumbrated in Manu. This does not merely mean that he is divinity incarnate. It means that he should act as those gods act in regard to man. He should shower amenities like Indra, collect taxes gently and imperceptibly as the sun collects vapour from water, enter into the life of the subjects as the wind goes everywhere, mete out even justice to all like Yama, bind transgressors in a noose like varuna, please all like the moon, burn up enemies like the god of fire and support all like the goddess of the earth. (Ch. IX, 303 to 311).

सोमग्न्यर्कानिलेन्द्राणां वित्ताप्यत्योर्यमस्य च ।

अष्टानां लोकपालानां वपुर्धारयते नृपः ॥

(V, 96).

अराजके हि लोकेऽस्मिन्सर्वतो विद्रुते भयात् ।

रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः ॥

इन्द्रानिलयमार्काणामग्रेऽथ वरुणस्य च ।

चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ॥

वालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः ।
महती देवता ह्येषा नररूपेण तिष्ठति ॥

(VII; 3, 4, 8).

Manu says that a King protecting his subjects gets not only a sixth share of all income and all punya or merit but that a king who does not protect his subjects gets a sixth share of all the *adharma* or unrighteousness. If a king protects his subjects righteously and punishes the transgressors, he gets the merit of a hundred thousand sacrifices. If he collects taxes without giving adequate protection he goes to hell. (See also IX, 253, 254, 255).

सर्वतो धर्मषड्भागो राज्ञो भवति रक्षतः ।
अधर्मादपि षड्भागो भवत्यस्य हरक्षतः ॥

(VIII, 304).

रक्षन्धर्मेण भूतानि राजा वध्यांश्च घातयन् ।
यजतेऽहरहर्ह्यन्नैः सहस्रशतदक्षिणैः ॥

(VIII, 306).

योऽरक्षन्बलिमादात्ते करं शुल्कं च पार्थिवः ।
प्रतिभागं च दण्डं च स सद्यो नरकं व्रजत् ॥

(VIII, 307.)

It is the King's power (Danda) that leads to the observance of duties by all. It controls and protects all. It is awake while all are asleep. It is Dharma itself, as it is the source of Dharma. But for it the stronger will prey on the weaker, just as the bigger fish eat up the smaller. Without it there could be no enjoyment of rights or security of person or property and there would be a confusion of levels. The world has to be kept straight by it as very few are pure by nature. By it alone the world becomes a home of enjoyment.

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।
दण्डः सुतेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥
यदि न प्रणयेद्राजा दण्डं दण्ड्येष्वतन्द्रितः ।
शूले मत्स्यानिवापक्ष्यन्दुर्बलान्बलवत्तराः ॥
स्वाम्यं च न स्यात्कस्मिंश्चित्प्रवर्तेताधरोत्तरम् ॥

सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्नरः ।
दण्डस्य हि भयात्सर्वे जगद्भोगाय कल्पते ॥

(VII, 18, 20, 21, 22).

Danda is described as a deity with a dark complexion and fiery eyes, who will destroy the king and the country if unrighteousness becomes rampant in the land.

The King is directed to seek the advice of wise and old men. Manu says that Vena and Nahusha and others were destroyed because they did not follow this advice, whereas Prithu and others obtained all blessings by following this rule. The King should learn scripture the science of politics, the science of economics, the science of logic, and the science of the soul. He should be a man of controlled senses. He should

त्रैविद्येभ्यस्त्रयीं विद्यां दंडनीतिं च शाश्वतीम् ।
आन्वीक्षिकीं चात्मविद्यां वार्तारम्भांश्च लोकतः ॥
इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥

(VII, 43, 44).

conquer the evils (Vyasnas born of *Kama* (desire) i.e., hunting, gambling, sleeping during the day, speaking ill of others, lustfulness, addiction to drink, addiction to singing and dancing, and the evils born of anger (*krodha*) i.e., tale-bearing, imprisonment of good men, killing by deceitful means, jealousy, abuse, illegal acquisition of wealth, cruelty of tongue and inhuman punishment. (See Chapter VI, verses 45 to 48). He should, like Yama have no partialities or dislikes, and should have conquered his anger and should be of controlled appetites.

तस्माद्यम इव स्वामी स्वयं हित्वा प्रियाप्रिये ।
वर्तेत याम्यया वृत्त्या जितक्रोधो जितेन्द्रियः ॥

(VIII, 173).

The King should select as his domain a tract which is *Jangala* i.e., which is not marshy and is swept by pure air and is sunny and is full of grains, which is peopled by righteous

persons, which is lovely, which has obedient neighbours, and in which abundant pursuits and professions exist. He should construct a fort protected by a surrounding desert or protected by walls or protected by a deep ditch or protected by a forest or protected by an army in arms, or protected by a hill. Of these a hill fort is the best of all.

जाङ्गलं सस्यसंपन्नमार्यप्रायमनाविलम् ।
 रम्यमानतसामन्तं स्वाजीव्यं देशमावासेत् ॥
 धन्वदुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा ।
 नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम् ॥
 सर्वेण तु प्रयत्नेन गिरिदुर्गं समाश्रयेत् ।
 एषां हि बाहुगुण्येन गिरिदुर्गं विशिष्यते ॥

(VII, 69 to 71.)

A Kingdom or State is said to have seven limbs or elements, viz., the King, the ministers, the capital city, the country, the treasure, the army, and the ally. Of these each former is more important than the latter. But all are equally indispensable and valuable.

स्वाम्यमात्यौ पुरं राष्ट्रं कोशदण्डौ सुहृत्तथा ।
 सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते ॥
 सप्तानां प्रकृतीनां तु राज्यस्यासां यथाक्रमम् !
 पूर्वं पूर्वं गुरुतरं जानीयाद्व्यसनं महत् ॥
 सप्ताङ्गस्येह राज्यस्य विष्टब्धस्य त्रिदण्डवत् ।
 अन्योन्यगुणवैशेष्यान्न किञ्चिदतिरिच्यते ॥

(IX, 294 to 296).

A King should always govern with the aid of 7 or 8 ministers. When even an easy action cannot be done singly by one man, how can one man govern a kingdom? He should consult them about peace and war, about punishment and treasury and capital city and country, about agriculture and industries, and about righteous expenditure. He should employ able and clever and well-born and pure-minded men in revenue collection and mining etc., and appoint timid men to guard his

मौलाञ्छास्त्रविदः शूराँल्लब्धलक्षान्कुलोद्गतान् ।
 सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥
 अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।
 विशेषतोऽसहायेन किं तु राज्यं महोदयम् ॥
 तैः सार्धं चिन्तयेन्नित्यं सामान्यं संधिविग्रहम् ।
 स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च ॥

(VII, 54, 55, 56)

तेषामर्थे नियुञ्जीत शूरान्दक्षान्कुलोद्गतान् ।
 शुचीनाकरकर्मान्ते भीरून्तन्निवेशने ॥

(VII, 62).

household. He should choose as his ambassador (Duta) a pure and clever and ready-witted and handsome and bold and sweet-spoken man. Military power should be in the hands of the Commander-in-Chief, the treasury and the country should be in the king's own hands, and peace and war should be in the hands of the ambassadors. The king should marry a high-born and fair and virtuous princess. He should also have a learned and pious priest.

अमात्ये दण्ड आयत्तो दण्डे वैनयकी क्रिया ।
 नृपतौ कोशराष्ट्रे च दूते संधिविपर्ययौ ॥

(VII, 65).

The king should collect his taxes once a year in accordance with law, and should be a father to the people. He should employ able officers to attend to the needs of the people. He should tax merchants after ascertaining the prices and the charges and the profits. The taxes should be such as to give to the subjects the proper return for their labour and to the king for his adequate protection. Manu says that the taxes should be collected

सांवत्सरिकामासैश्च राष्ट्रादाहारयेद्वलिम् ।
 स्याच्चास्त्रायपरो लोको वर्तेत पितृवृषु ॥

(VII, 80).

अध्यक्षान्विविधान्कुर्यात्तत्र तत्र विपश्चितः ।
तेऽस्य सर्वाण्यवेक्षेरन्वृणां कार्याणि कुर्वताम् ॥

(VII, 81).

क्रयविक्रयमध्वानं भक्तं च सपरिव्ययम् ।
योगक्षेमं च संप्रेक्ष्य वणिजो दापयेत्करान् ॥

(VII, 127).

तथा फलेन मुच्येत राजा कर्ता च कर्मणाम् ।
तथावेक्ष्य नृपो राष्ट्रे कल्पयेत्सततं करान् ॥

(VII, 128).

little by little, just as leeches and calves and bees collect blood and milk and honey little by little. He states what fraction of income should be collected in respect of each profession. In respect of land he states the fraction to be 1-8 or 1-6 or 1-12 according to the nature of the land and the difficulty of cultivation. In times of trouble he can even collect a fourth share for discharging his function property.

यथाल्पाल्पमदन्त्याद्यं वार्योकोवत्सषट्पदाः ।
तथाल्पाल्पो ग्रहीतव्यो राष्ट्राद्राज्ञाब्दिकः करः ॥
धान्यानामष्टमो भागः पष्टो द्वादश एव वा ॥

(VII, 129, 130).

चतुर्थमाददानोऽपि क्षत्रियो भागमापदि ।
प्रजा रक्षन्परं शक्यता क्लिबषात्प्रविमुच्यते ॥

(X, 118).

In regard to administration, the king should establish centres of protection in respect of two, five, and one hundred villages. He must appoint a headman for each village, an officer to look after 10 villages, a higher officer to look after 20 villages, a higher officer to look after 100 villages and a still higher officer to look after 1000 villages. Each officer should dispose of some matters and report about the more important matters by the next higher officer. A minister should be appointed by the

द्वयोस्त्रयाणां पंचानां मध्ये गुल्ममधिष्ठितम् ।
तथा ग्रामशतानां च कुर्याद्राष्ट्रस्य संग्रहम् ॥

ग्रामस्याधिपतिं कुर्याद्दशग्रामपतिं तथा ।
 विंशतीशं शतेशं च सहस्रपतिमेव च ॥
 ग्रामदोषान्समुत्पन्नान्ग्रामिकः शनकैः स्वयम् ।
 शंसेद्ग्रामदशेशाय दशेशो विंशतीशिने ॥
 विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत् ।
 शंसेद्ग्रामशतेशस्तु सहस्रपतये स्वयम् ॥

(VII, 114 to 117).

king to dispose of the matters relating to the villages. A similar administrator should be appointed for each Town and City to administer all its affairs. Manu warns the king to see that his officers do not oppress the people, because without control they would become covetous and prey on the people.

तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि ।
 राज्ञोऽन्यः सचिवःस्निग्धस्तानि पश्येदतन्द्रितः ॥
 नगरे नगरे चैकं कुर्यात्सर्वार्थचिन्तकम् ॥

(VII, 120, 121).

राज्ञो हि रक्षाधिकृताः परस्वादायिनः शढाः ।
 भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥

(VII, 123).

A king should desire to acquire territory by fighting. He should preserve and protect by keen vigilance what has been acquired by him. He should augment his resources by opening roads and waterways and by stimulating industries and commerce. He should expend his wealth in a wise and salutary manner by giving it to deserving men.

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया ।
 रक्षितं वर्धयेद्बुद्ध्या बुद्धं पात्रेषु निक्षिपेत् ॥

(VII, 101).

In war a king should not fight with poisonous or fiery weapons or kill weak or unready or weaponless foes or men who are in fear or who pray for protection or who run away. War should be resorted to only as a last resort, because results are always doubtful in war. After conquering a kingdom, a king should establish on the throne a member of the dynasty which

न कूटैरायुधैर्हन्याद्युध्यमानो रणे रिपून् ।
 न कर्णभिर्नापि दिग्धैर्नाग्निज्वलिततेजनैः ॥
 नायुधव्यसनप्राप्तं नार्तं नातिपरिक्षतम् ।
 न भीतं न परावृत्तं सतां धर्ममनुस्सरन् ॥

(VII, 90 to 93).

अनित्यो विजयो यस्माद्दृश्यते युध्यमानयोः ।
 पराजयश्च संग्रामे तस्माद्युद्धं विवर्जयेत् ॥
 त्रयाणामप्युपायानां पूर्वोक्तानामसंभवे ।
 तथा युध्येत संपन्नो विजयेत रिपून्यथा ॥

(VII, 199, 200).

ruled before and should also give directions to his ministers as to how rule justly and righteously and should uphold the customs of the conquered country if they are not opposed to the sacred law.

सर्वेषां तु विदित्वैषां समासेन चिकीर्षितम् ।
 स्थापयेत्तत्र तद्वंश्यं कुर्याच्च समयक्रियाम् ॥
 प्रमाणानि च कुर्वीत तेषां धर्म्यान्वथोदितान् ॥

(VII, 202, 203).

Manu has laid down various elaborate rules as to how a king should deal with friendly and neutral and inimical neighbouring states. He says that a king should constantly think about peace and war, attack and defence, sowing dissensions among enemies, and seeking alliance with a mighty and friendly potentate to vanquish an enemy. In short he should so act as to have no trouble from any quarter.

संधिं च विग्रहं चैव यानमासनमेव च ।
 द्वैधीभावं संश्रयं च षड्गुणांश्चिन्तयेत्सदा ॥

(VII, 160).

यथैनं नाभिसंदध्युर्मित्रोदासीनशत्रवः ।
 तथा सर्वं संविदध्यादेष्ट सामसिको नयः ॥

(VII, 180).

CHAPTER XII.

MANU'S LEGAL CODE.

Manu's exposition of the rules of law and justice is equally interesting. He says that all disputes should be settled by the King or by the Judges appointed by the King. No one should enter the hall of Justice and speak falsehood or refuse to speak out the truth. One who does so commits sin. If in the hall of Justice righteousness is not vindicated or truth is killed by false witnesses, those in the hall are destroyed by sin. Dharma kills us if we kill it; it protects us if we protect it. If Justice is defeated one-fourth of the sin goes to the unrighteous litigant

सभा वा न प्रवेष्टव्या वक्तव्यं वा समञ्जसम् ।
अब्रुवन्ब्रुवन्वापि नरो भवति किल्बिषी ॥

(VIII. 13.)

यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।
हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः ॥
धर्म एव हतोहन्ति धर्मो रक्षति रक्षितः ॥

VII, 14, 15.)

one fourth to his witnesses, one-fourth to those in the judicial assembly and one-fourth to the king. But if the blameworthy litigant is found out and blamed, the king and the judges are free from sin and he alone is the sinner. Manu says that the truthful mentality or otherwise can be found out by external manifestations of face and look and voice and gesture and pose of body. Just as a wounded deer is tracked by the hunter by tracing the drops of blood, so a king should trace the truth in

पादोऽधर्मस्य कर्तारं पादः साक्षिणमृच्छति ।
पादः सभासदः सर्वान्पादो राजानमृच्छति ॥
राजा भवत्यनेनास्तु मुच्यन्ते ते सभासदः ।
एनो गच्छति कर्तारं निन्दाहो यत्र निन्द्यते ॥

(VIII, 18, 19.)

ग्रामस्याधिपतिं कुर्याद्दशग्रामपतिं तथा ।
 विंशतीशं शतेशं च सहस्रपतिमेव च ॥
 ग्रामदोषान्समुत्पन्नान्ग्रामिकः शनकैः स्वयम् ।
 शंसेद्ग्रामदशेशाय दशेशो विंशतीशिने ॥
 विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत् ।
 शंसेद्ग्रामशतेशस्तु सहस्रपतये स्वयम् ॥

(VII, 114 to 117).

king to dispose of the matters relating to the villages. A similar administrator should be appointed for each Town and City to administer all its affairs. Manu warns the king to see that his officers do not oppress the people, because without control they would become covetous and prey on the people.

तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि ।
 राज्ञोऽन्यः सचिवःस्निग्धस्तानि पश्येदतन्द्रितः ॥
 नगरे नगरे चैकं कुर्यात्सर्वार्थचिन्तकम् ॥

(VII, 120, 121).

राज्ञो हि रक्षाधिकृताः परस्वादायिनः शढाः ।
 भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥

(VII, 123).

A king should desire to acquire territory by fighting. He should preserve and protect by keen vigilance what has been acquired by him. He should augment his resources by opening roads and waterways and by stimulating industries and commerce. He should expend his wealth in a wise and salutary manner by giving it to deserving men.

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया ।
 रक्षितं वर्धयेद्बुद्ध्या बुद्धं पात्रेषु निक्षिपेत् ॥

(VII, 101).

In war a king should not fight with poisonous or fiery weapons or kill weak or unready or weaponless foes or men who are in fear or who pray for protection or who run away. War should be resorted to only as a last resort, because results are always doubtful in war. After conquering a kingdom, a king should establish on the throne a member of the dynasty which

witnesses whether they speak the truth or not. If there are no witnesses, the Judge should find out the truth by administering oath. If false evidence is given in a case, the Judge should further investigate the truth of the case.

स्वभावेनैवयद्ब्रूयुस्तद्ग्राह्यं व्यावहारिकम् ।
अतोयदन्यद्विब्रूयुर्धर्मार्थं तदपार्थक्यम् ॥
लोभान्मोहाद्भयान्मैत्रात्कामात्क्रोधात्तथैव च ।
अज्ञानाद्बालभावाच्च साक्ष्यं वितथमुच्यते ॥

(VIII, 78, 118)

सभान्तः साक्षिणः प्राप्तानर्थिप्रत्यर्थिसन्निधौ ।
प्राड्विवाकोऽनुयुंजीत विधिनातेन सान्त्वयन् ॥
एकोहमस्मीत्यात्मानं यत्त्वं कल्याणमन्यसे ।
नित्यं स्थितस्ते हृद्येषः पुण्यपापेक्षिता मुनिः ॥

VIII, 79, 91.)

असाक्षिकेष्वप्यर्थेषु मिथो विवदमानयोः ।
अविन्दंस्तत्त्वतः सत्यं शपथेनापि लंभयेत् ॥

(VIII, 109.)

यस्मिन्यस्मिन्विवादेतु कौटसाक्ष्यं कृतं भवेत् ।
तत्तत्कार्यं निवर्तेत कृतं चाप्यकृतं भवेत् ॥

(VIII, 117.)

It is not possible to go in this brief work into the various legal rights and titles of litigation and forms of action discussed by Manu. But I shall mention a few important general aspects here. The King should order the repayment of a proved debt to a creditor and also impose a small fine. If this rule is adopted in modern systems of jurisprudence the well-known difficulties of modern creditors will become apparently less.

अर्थेऽपव्ययमानं तु करणेन विभावितम् ।
दापयेद्भनिकस्यार्थं दण्डलेशं च शक्तिः ॥

(VIII, 51.)

In regard to deposits, Manu lays down the wise rule that he who refuses to return a deposit and he who claims a deposit falsely alleging a deposit should be punished like thieves. In respect of sales he says that adulterated articles, useless articles, articles in respect of which there is fraud in weight,

and articles which are not exposed and shown should not be sold. In regard to promised gift he says that they need not be given if the purpose for which the gifts are sought are not carried out.

यो निक्षेपं नार्पयति यश्चानिर्क्षिप्य याचते ।

तावुभौ चौरवच्छास्यौ दाप्यौ वा तत्समं दमम् ॥

(VIII, 191.)

नान्यदन्येन संस्पृष्टरूपं विक्रयमर्हति ।

नचासारं नचन्यूनं न दूरेण तिरोहितम् ॥

(VII, 203.)

धर्मार्थं येन दत्तं स्यात्कस्यैचिद्याचतेधनम् ।

पश्चाच्चन तथा तत्स्यान्नदेयं तस्यतद्भवेत् ॥

(VIII, 212.)

In regard to partition Manu has laid down the wise rule that there should be no division during the lifetime of the parents. The wisdom of the rule is apparent from the modern miseries consequent on the departure from it. He laid down also that the proper course is for the eldest son to take the patrimony and that the other sons should be treated and maintained by him as his own sons. But if each brother wants to set up a separate household for performing separately the five *mahayajnas* etc., this is a meritorious partition and is permitted, giving only an extra portion to the eldest son. (IX, 104 to 112.)

In respect of disputes about boundaries between villages, Manu says that in summer the boundry should be settled because then the landmarks could be clear and that boundary stones should be planted and certain specified trees should be grown and tanks should be dug and temples should be built on the settled boundary line to avoid future disputes, because men's knowledge of boundaries is always unreliable and elusive. (VIII, 245 to 242). If the boundary is not clear on the ground it should be decided upon evidence. (VIII, 253 to 255.) If there are no such witnesses, the villages of four neighbouring villages should settle the boundary. (VIII, 258). If it cannot be settled by any means, the King should adjudge it in such a way as to benefit the village which has the greater need of the two. (VIII, 265.)

Manu says that the punishment of the innocent brings about the loss of fame and heaven and leads to hell. The Judge should refrain from punishing the innocent and not punishing the guilty. If the offender persists in his ways, he should abuse him ; if the offender is still unreformed, he should fine him ; and if even yet he is recalcitrant he should whip or even disfigure him. If none of these steps is of use, the Judge can inflict all the various forms of punishment simultaneously. A criminal is freed from his

अधर्मदण्डनं लोकेयशोर्न कीर्तिनाशनम् ।
 अस्वर्ग्यं च परत्रापि तस्मात्तत्परिवर्जयेत् ॥
 अदण्ड्यान्दण्डयन् राजादण्ड्यांश्चैवाप्यदण्डयन् ।
 अयशो महदाप्नोति नरकं चैव गच्छति ॥
 वाग्दण्डं प्रथमं कुर्याद्विदण्डं तदनन्तरम् ।
 तृतीयं धनदण्डं तु वर्धदण्डमतः परम् ॥
 वधेनापि यदात्वेतान्निग्रहीतुं न शक्नुयात् ।
 तदैषु सर्वमप्येतत्प्रयुज्जीत चतुष्टयम् ॥

(VIII, 127 to 130.)

sin by the punishment meted out to him by the state and attains heaven like virtuous men. The King should punish even his father or preceptor or friend or mother or son or priest if he fails in his duties. He should punish also the man who abandons his father or mother or wife or son who are free from sin. He should punish also his own ministers and Judges if they do not their duties properly, and see that those duties are properly performed. If a Brahmin living by his appropriate profession falls from the rules of his profession, the King should punish him also.

राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः ।
 निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥

(VIII, 318.)

पिताचार्यः सुहृन्माता भार्या पुत्रः पुरोहितः ।
 नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ॥

(VIII, 335.)

न माता न पिता न स्त्री न पुत्रस्त्यागमर्हति ।
त्यजन्नपतितानेताब्राह्मा दण्ड्यः शतानि षट् ॥

(VIII, 389.)

अमात्याः प्राड्विवाको वा यत्कुर्युःकार्यमन्यथा ।
तत्स्वयं नृपतिः कुर्यात्तान्सहस्रं च दंडयेत् ॥

(IX, 234.)

One noteworthy feature in regard to Manu's Criminal Code is that he directs the King to punish not only actual thieves but also all hidden thieves like blackmailers, intimidators, cheats, marriage brokers, palmists, pseudo-physicians, and courtesans. (IX 257 to 260). He says also that without punishment, control and minimisation of crime and sin would be impossible (IX, 263.)

One charge levelled at Manu's Penal Code is the alleged disparateness of punishments in regard to offences by Brahmins and offences to Brahmins by others. Another is the alleged barbarity of several of the punishments mentioned by him. These branches of his law relate to a past state of society like the rules about Niyoga and flesh-eating and marriages out of caste and eight forms of marriage and twelve forms of sonship and do not affect the permanently valuable elements of his Code. They are like the criminal law of all ancient ages and lands. Nothing is also known as to whether they were actually enforced or were merely propounded *in terrorem*.

Manu lays down also that the prevention of crime is as important as the punishment of crime. He directs the policing of unfrequented places, uninhabited houses, deserted temples, forests and gardens etc. (IX, 264 to 266.) He says that the best means will be the use of those who were thieves before and have become reformed and law-abiding and who are clever and go in attractive disguise. (*Purvataśkaras*—IX, 267.)

CHAPTER XIII.

MANU'S LAWS OF SPIRITUAL LIFE.

The importance of *Pranava* and *Gayathri* has been emphasised by Manu throughout his valuable Code. *Pranava* is absolutely vital. It is of the essence of the Veda. The *Gayathri* meditated upon with *Pranava* and the *Vyahrithi* is productive of the highest spiritual blessing and happiness.

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।

स्रवत्यनोक्तं पूर्वं पुरस्ताच्च विशीर्यति

(II, 74.)

अकारं चाप्युकारं च मकारं च प्रजापतिः ।

वेदत्रयान्निरदुहद्भूर्भुवस्सुवरितीति च ॥

(II, 76.)

एतदक्षरमेतां च जपन्व्याहतिपूर्विकाम् ।

सन्ध्ययोर्वेदवद्विप्रो वेदपुण्येन युज्यते ॥

(II, 77.)

सहस्रकृत्वस्त्वभ्यस्य वहिरेतत्त्रिकं द्विजः ।

महतोप्येनसो मासास्त्वचेवाहिर्विमुच्यते ॥

(II, 79.)

एकाक्षरं परं ब्रह्म प्राणायामाः परं तपः ।

सावित्र्यास्तु परं नास्ति मौनात्सत्यं विशिष्यते ॥

(II, 83.)

The nature of the human mind and the importance of its control and purification for the control of the senses has nowhere been laid down better than by Manu. He points out that there are five organs of knowledge (Jnanendriyas) and five organs of action (Karmendriyas) and that the mind is their matrix partaking of the character of all of them. Hence its control is absolutely essential for their control. In the same way even the weak yielding of the mind to one sense leads to his slavery to other senses also in course of time. Thus the control of the senses and the control of the mind are interdependent, the latter control being the more basic and vital and important of the two forms of control.

एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम् ।
 यस्मिञ्जिते जितावेतौ भवतः पञ्चकौ गुणौ ॥
 इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।
 संनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥
 न जातु कामः कामानामुपभोगेन शाम्यति ।
 हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥
 वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।
 न विदुष्टस्वभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥
 इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।
 तेनास्य क्षरति प्रज्ञा दृतेः पादादिवोदकम् ॥

(II, 92, 93, 94, 97, 99).

But such control is not to be practised in such a manner as to torment the body. The control should be that of a charioteer over the horses.

वशे कृत्वेन्द्रिय ग्रामं संयम्य च मनस्तथा ।
 सर्वान्संसाधयेदर्थानक्षिण्वन्योगतस्तनुम् ॥

(II, 100.)

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
 संयमेयत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम् ॥

(II, 88)

Manu affirms that meditation is the greatest and most purifying of all sacraments. It is often said that the Hindu year is a round of mere ceremonial unillumined by devotion and contemplation and meditation. Manu's view and direction are the best refutation of this baseless charge. Meditation which is an act of purely mental fixedness on God is prized by Him as the greatest of all uplifting and purifying agencies.

विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः ।
 उपांशुः स्याच्छतगुणः सहस्रो मानसः स्मृतः ॥
 ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः ।
 सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम् ॥

जप्येनैव तु संसिद्धयेद्ब्राह्मणो नात्रसंशयः ।
कुर्यादन्यं न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥

(II, 85, 86. 87.)

Manu teaches the value of *Yoga* as a means of spiritual bliss and final liberation. He says that by *Prāṇāyama* the desires of the body and the senses can be burnt, that by *Dhāraṇa* the sins can be destroyed, that by *Pratyāhāra* all sense-contacts can be cut off and that by *Dhyāna* all traits which do not appertain to God can be put away from us.

दहन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दहन्ते दोषाः प्राणस्य निग्रहात् ॥
प्राणायामैर्देहदोषान् धारणाभिश्च किल्बिषान् ।
प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान्गुणान् ॥

(VI, 71, 72.)

The importance of *tapas* (penance and austerity) as the sure means of attaining the life divine is emphasised by Manu again and again. The sages have seen the entirety of creation only by its power. It alone leads to the efficacy of medicine; it leads to health; it leads to knowledge; it leads to heaven. Whatever is difficult of attainment can be attained by means of *tapas*. It frees us from sin. It alone enabled the creator to create and the sages to vision the scriptures. The fire of knowledge burns up all sins, just as fire burns up faggots.

ऋषयः संयतात्मानः फलमूलानिलाशनाः ।
तपसैव प्रपश्यन्ति त्रैलोक्यं सच्चराचरम् ॥
औषधान्यगदो विद्या दैवी च विविधा स्थितिः ।
तपसैव प्रसिद्ध्यन्ति तपस्तेषां हि साधनम् ॥
यद्दुस्तरं यद्दुरापं यद्दुर्गं यच्च दुष्करम् ।
सर्वं तु तपसा साध्यं तपो हि दुरतिक्रमम् ॥
महापातकिनश्चैव शेषाश्चाकार्यकारिणः ।
तपसैव प्रसुप्तेन मुच्यन्ते किल्बिषात्ततः ॥
यथैधस्तेजसा वह्निः प्राप्तं निर्दहति क्षणात् ।
तथा ज्ञानाग्निना पापं सर्वं दहति वेदवित् ॥

(XI, 236 to 239, 246.)

Manu enjoins also the study of the Upanishads upon all for the increase of wisdom and austerity and for the attainment of even physical purity.

ऋषिभिर्ब्राह्मणैश्चैव गृहस्थैरेव सेविताः ।
विद्यातपोविवृद्धयर्थं शरीरस्य च शुद्धये॥

(VI, 30.)

The highest spiritual attainment is stated by Manu to be the result of a life of proper *sanyasa*. Such an ascetic loves all and treats all alike and has a vision of the soul and its destiny and attains God. He gives up the body at his will. His meritorious acts go to his friends and his non-meritorious acts go to his foes while he becomes one with God.

नदीकूलं यथा वृक्षोवृक्षं वा शकुनिर्यथा ।
तथा त्यजन्निमं देहं कृच्छ्राद्ग्राहाद्विमुच्यते ॥
प्रियेषु खेषु सुकृतमप्रियेषु च दुष्कृतम् ।
विसृज्य ध्यानयोगेन ब्राह्मभ्येति सनातनम् ॥

(VI, 78, 79.)

Towards the close of his great work, Manu teaches us the highest means of the highest spiritual realisation of the Divine. He says that vedic study, tapas (austerity), knowledge of God, control of the senses, *ahimsa* (non-injury) and service to the *guru* are the means of Nisreyasa or Moksha (Liberation). Of these the knowledge of the soul by the study of the Upanishads is the highest. The performance of the Vedic acts leads to happiness here and hereafter. Doing Vedic acts leads to heaven whereas renunciation leads to liberation.

वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयमः ।
अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥
सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।
तद्धयग्रयं सर्वविद्यानां प्राप्यते ह्यमृतं ततः ॥
षण्णामेषां तु सर्वेषां कर्मणां प्रेत्य चेह च ।
श्रेयस्करतरं ज्ञेयं सर्वदा कर्म वैदिकम् ॥

(XII, 83, 85, 86.)

प्रवृत्तं कर्मसंसेव्य देवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्चवै ॥

(XII, 90).

When a man sees the soul shining in every being and when he sees that the soul of all things is his own soul as well and when he has perfect same-sightedness and when he sacrifices himself by surrendering everything to God, he attains *Swarajya* (self-sovereignty). Hence we should concentrate on self-knowledge and self-control and Vedic study as the means of God-realisation.

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥
यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।
आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान् ॥

(XII, 91, ७८.)

The ultimate and highest realisation is the realisation of the Infinite. Seeing all in himself, none can act ill or unrighteously. The Self is all the Gods, is everything in the universe. The Oversoul is the cause and source of all actions and all realisation. We must realise the Ruler of all, Him who is subtler than the subtlest, Him of golden glory, Him who can be visioned by our pure mind, Him who is the Supreme Being. He is called Agni by some; he is called Prajāpathi by others; He is worshipped as Indra by yet others; others call him Prāna; and yet others worship Him as the Eternal Brahman. He drives the wheel of life and death. If a man realises this and sees the soul in all beings, he becomes same-sighted in regard to all and attains the highest Brahmic realisation. With these noble words breathing universal love and the highest divine realisation closes this great gospel of Manu the friend of Man.

सर्वमात्मनि संपश्येत्सच्चासच्च समाहितः ।
सर्वं ह्यात्मनि संपश्यन्नाधर्मे कुरुते मनः ॥
आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।
आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥

प्रशासितारं सर्वेषामणीयांसमणोरपि ।
 रुक्माभं स्वप्रधीगम्यं विद्यात्तं पुरुषं परम् ॥
 एतमेकेवदन्त्यग्निं मनुमन्ये प्रजापतिं ।
 इन्द्रमेके परे प्राणमपरे ब्रह्मशाश्वतम् ॥
 एषसर्वाणि भूतानि पञ्चभिर्व्याप्य मूर्तिभिः ।
 जन्मवृद्धिक्षयैर्नित्यं संसारयति चक्रवत् ॥
 एवं यः सर्वभूतेषु पश्यत्यत्मानमात्मना ।
 स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम् ॥

(XII, 122 to 125.)

CHAPTER XIV.

CONCLUSION.

I have thus shown how Manu has been, is, and will be the Friend of Man for all time. I hope that this book has made clear the truth of the idea contained in the following well-known verse :

यः कश्चित्कस्य चिद्धर्मो मनुनापरिकीर्तितः ।
 स सर्वोभिहितो वेदे सर्वज्ञानमयो हि सः ॥

The entirety of the *dharma* which has been declared by Manu as the duty of any person has been declared in the Veda. He is the embodiment of all wisdom.

Let none go away with the impression that Manu is the lawgiver for the Hindu Society alone. He is the Lawgiver for Man. If some communities have forgotten him and brought into their midst various confusions and discords of life, theirs is the loss. Let us not forget that even in such a state of life the general principles of individual and social purity and welfare can be applied by them to themselves with profit to themselves and beneficence to the world at large, even though the tradition of the special sanctities of life has been lost. The bulk of the Hindu community has not yet broken with such tradition or failed to practice such principles. It is thus in a position of vantage to secure happiness here and hereafter. Nay, it is in a position of special and sacred responsibility as its duty is not only to secure such happiness for itself but also to shower such happiness over the whole world.

In short, the whole world turns upon the twin poles of Pravritti (going forward along the path of righteous activity) and Nivritti (going backward along the path of God-realisation). The entire cosmic rhythm is summed up in these words. Pravritti is the giver of Dharma and Artha and Kama while Nivritti is the bestower of Moksha.

The glory of Manu is that he has stressed both Pravritti Dharma and Nivritti Dharma. Nay, he has set his face against that premature passion for penance by which Buddhism in its unbalanced excess in many directions did harm to the world while doing great good by its gospel of mercy and righteousness. Manu clearly declared :

ऋणानि त्रीण्यपाकृत्य मनोमोक्षे निवेशयेत् ।
अनपाकृत्यतान्येव मोक्षमिच्छेन्नृजत्यधः ॥

(VI, 35).

(Having discharged his three debts, a man must fix his mind on Moksha. He goes down if he desires Moksha without discharging them).

This idea of *debt* is, in fact, a fundamental and vital idea. It implies the continuity of the generations, the continuity of spiritual knowledge, and the continuity of divine worship. If the grace of the ancestors and the spiritual guides and the gods is upon a community, it will live for ever. If such grace is lost, the national vitality will go. Can we not realise the secret of the unique vitality of the Hindu civilisation and culture which has lived on in vigour when much younger civilisations have blossomed and faded and died in the course of the centuries ?

The modern world—including modern India—needs Manu's advice very much indeed. Its problems have grown acute and baffling, and it is plunging along like a rudderless ship caught in a whirlpool, from confusion to confusion, from catastrophe to catastrophe. Desire for sense-enjoyments has overthrown the disciplines of life and defaced the sanctities of life. The family, which is the bed-rock of the truly human social life, is in danger of disruption and decay by the on-

slaught of the combined forces of compassionate marriage and birth-control and divorce. Social disorder is rampant everywhere. Class war is imminent in every society. The economic life of humanity is disfigured by the callous selfishness of Capital and the corroding hatreds surging through the heart of Labour. Strikes and lock-outs have become chronic all over the world. Overproduction and dumping are met by tariffs and boycotts. The Machine is threatening to devour Man. Nay, Science which came in as the Servant of Man has become his master. The bloated armies and navies of to-day forbid the presence of the Angel of Peace on the earth. Man has not only defaced the earth and the seas but is desecrating "the azure deep of air" as well. The political life of every country is Pandemonium in a minor or a major degree. International life is the reemergence of Chaos out of whose hands the Cosmos was wrested with infinite effort during countless ages. "Is this the end? Is *this* the end?"

No. It shall not be the end. Manu will not let that end come about. What does he ask us to do? Every problem is fundamentally a problem of education. To-day it is not education that is a first charge on the national income. It is the expenditure on armaments that is the first charge. If we sow the wind, we must reap the whirlwind. Take care of youth, age will take care of itself. Take care of education, life will take care of itself. Take care of to-day, to-morrow will take care of itself. Professor James says well in his *Principles of Psychology*: "Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives" Modern education has no ideals of life and superlife. It has no noble concept of the purpose of life. As the end of education is unknown, the means of modern education result in mere frustration and failure. Manu says that the first lessons should be in purity and right conduct and worship (II, 69). Does modern education think of this aspect at all? Mere acquisition of knowledge is not education. Even though the *Gurukulas* of old may not be re-established in their pristine forms, can we not recapture and reapply the *Brahmacharya* spirit? To-day our youth are becoming more and more outlandish in food and dress and

manners and even in their speech and thought. They have neither godliness nor cleanliness nor even loveliness. Should these not become our possessions once again ?

We hear much to-day about the Youth movement and about the Revolt of Youth. Such phrases are indicative of a thoroughly wrong view and vision of life. God be thanked for the fine and noble qualities which youth brings as its ever-renewed gifts to life. Simplicity and innocence and nobility and love are of perennial value. But the self-boastful youth of to-day is swiftly passing under the shadow of Age and will receive its orders of retirement from the stage of life by the youth of To-morrow which is rushing along the road of Time ? Is life to be mere pushing and jostling and elbowing ? Is human endeavour a mere agony of ruthless and long-drawn-out agony of competition ? What Manu wants us to have is a League of Youth and Age. Age has its sanctities and graces no less renowned than Youth. Sri Rama, in the prime of his charming adolescence and the plenitude of his vigour, is described as in the *Ramayana* as seeking the company of the elders of his generation. He did not consign them, as the youth of to-day seem to wish to do, to the lethal chamber. Those who wish to stand well with the times speak highly about the youth of to-day, because the youth dominate the press and the platform by superior agility and by abounding high spirits and can always hiss and hoot and shout down the elders. But surely a little self-examination on the part of the youth themselves will tell them which is the nobler way. Nothing is a greater portent of coming evil than the contempt which youth feels or pretends to feel for the elders of the generation. Nothing is a greater menace to national welfare or universal happiness than the ever-widening gulf between the old and the young. It seems to me that it is up to the old to do everything in their power to bridge the gulf. Contempt ceaseth not by contempt any more than hate ceases by hate. Age must combine nobility and experience and impart that combination to the youth so that when such youth becomes Age in its turn it might pass on such treasure, added to by its own acquired nobility and experience, to the future youth of the world.

It is only young men and women of such well-disciplined personal life that will re-establish the pure families (Kulas).

मन्त्रतस्त समृद्धानि कुलान्यल्पधनान्यपि ।

कुलसंख्यां च गच्छन्ति कर्षन्ति च महद्यशः ॥

(III, 66).

(Families, though they be poor in wealth, are accounted and regarded as noble families and attain high fame, if they are full of the power of spiritual discipline).

To-day our youth are mere devotees of pleasure and care, like the youth of the west, only for having "a good time." In family after family frictions are rampant and the members live lives of heartache hidden by smiling faces. Manu's injunctions about marriage and family life were promulgated to help us to attain such inner affluence. Even though the disciplines be irksome at the commencement, they will cease to be distasteful and will bring us an ample harvest of purity and power. It is only when we keep up such an environment of purity and power in a state of high tension that a Rishi will be born in one of such families. Āpastambha says that now-a-days rishis are not born because of our want of discipline (*Niyama* atikramath). The ideals of naishtika Brahmacharya and Sanyasa on the one hand and the complementary ideals of the Grihastha and the Pativrata on the other hand form a nexus of noble discipline and the flag must be kept flying whether the modern devotees of the cult of pleasure like them or not. The family is the first gymnasium of the soul. Man learns in it to realise that he should rise above selfishness. Manu says well :

एतावानेव पुरुषः यज्जायात्मा प्रजेति च ॥

(Man is man only when he consists of himself and his wife and his children.)

In modern India we see a surging mass movement of revolt against the caste system. The causes of this state of things are twofold *i. e.*, pride and ignorance—the pride of the higher castes and the ignorance of the lower castes. The

caste system is an arrangement of society on the basis of mutual help and service. It aims at securing the proper preservation and hereditary transmission of all sorts of skill and aptitude while providing the social heritage which will increase and intensify such skill in the interests of national progress (लोकानां तु विवृद्धयर्थं—Manu, I, 31). The essence of the caste system was, to use the language of the Gita, *Paraspara Bhavana* (mutual protection). The caste system was a nexus of duties. In short, it provided the next gymnasium of the soul. Respect for true Brahmans and for cows was inculcated not for the purpose of self-glorification by Brahmans but for the purpose of exalting the ideal of Ahimsa which is the supreme Dharma in life.

Closely connected with social life is economic and political life. Manu does not countenance the hard brutalities and the heartless mechanisations of the Machine Age. Nay, in Chapter XI he shows the sinfulness of using huge machines (Mahayantra) which dislocate national life by banishing art and ruin international life by overproduction (ch. XI, 63, 64, 66). He enjoins measure and purity in regard to wealth. No nation should amass wealth by inflicting poverty on the rest of the world just as no man should swallow the wealth of a country reducing the others to the position of helots and slaves. The wealth when it came as the result of *punya* (merit) was to be treated and applied as a trust for all, and not, as is done now as a means of self-aggrandisement or ostentation. In respect of politics we must remember Manu's dictum that freedom is the key to happiness.

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ॥

(IV, 160).

Whether the form of government be monarchy or aristocracy or democracy or dictatorship—we are all obsessed by the forms to-day—the acid test of government is: Does it increase human freedom? Those who are put in charge of the governmental functions should themselves be experts in spiritual life and must be free from addiction to sense pleasures. (Ex. I, 89, VI, 44, 31, 30, 38).

इन्द्रियाणां जये योगं समातिष्ठेद्विवानिशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥

(VI, 44).

Our nation is not one of the new nations of the world. It is an ancient nation but is yet virile and full of vigour. Let us not feel caste down by our humiliations for some centuries past. "Let us be then up and doing with a heart for any fate." Let us not forget the clarion call of the voice of Manu the Friend by Man.

नात्मानवमन्येत पूर्वाभिर स मृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥

(Do not feel self-contempt on account of past poverty Seek auspiciousness all your life. Do not regard it as hard to attain.)

